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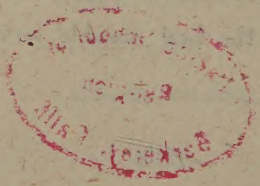

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IN THE

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INCLUDING

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SEVENTEENTH ANNUAL ISSUE

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JAPAN

PART I
INTRODUCTORY SURVEY

CHAPTER I

GENERAL REVIEW OF THE YEAR

By the Editor

A New Japan

The Japan that bade farewell to the year 1918 was a vastly different Japan from that which had bidden it welcome. A similar assertion might be made regarding every nation having any vital contract with the titanic European struggle and its sudden end and all its bewildering consequences. A stranger to Japan, judging that her distance from the center of the whirlpool might keep her free from its mighty movement, could hardly realize how Japan has been passing through an evolutionary stage which has affected the very texture of her economic and social life. By the end of the year the spring campaigns in France and Flanders seemed to us all to have sunk back into the distant past. In Japan, too, the events of a decade seem to be crowded into this twelvemonth.

Such subjects as the business boom that attended the progress of the war, the soaring cost of living, the rice riots throughout the country, the Siberian campaign with its international implications, the replacing of the bureaucracy with a party ministry, headed by a commoner, the cessation of hostilities, plunging Japan into the new problems of internationalism, the utter triumph of democracy over militarism, to the surprise and delight of the masses of the people, renewed demands of labor, the general agitation for a wider suffrage; these suggest some of the living issues that the year has produced.

Shipping

It is not necessary to dwell exhaustively upon any of these subjects, but to outline their salient features, in order

that a background may be had for the fullest understanding of the Christian movement, whose record is given in succeeding chapters. When the year opened Japan was still enjoying the business prosperity brought on by the war. Shipping values continued to soar, and banking and a large variety of other companies were enjoying unprecedented success. The American and British embargo on many imports, however, brought considerable disaffection and served as a check on many forms of trade. The withdrawal from the Pacific of most foreign shipping gave Japan a golden opportunity, and shipyards sprang up throughout the country like mushrooms. The ephemoral nature of this boom is indicated by the fact that by the end of the year 40 of the 145 slips for shipbuilding had been closed. 23 ships, aggregating 150,000 tons were chartered to the American government for war work, and 17 to other governments. The war period has given Japan an opportunity to strengthen her maritime power, which, because of her geographical and economic position, is quite necessary. The government has encouraged ship building by a direct bounty, the amount of over 5,000,000 yen having been given, during the last fiscal year, to some ten companies. At the end of the year Japan had a merchant marine of 2,805 steamers aggregating 2,482,-325 tons, and 12,431 sailing vessels of 857,556 tons. Japan will not stop building ships. She is becoming more and more a manufacturing nation, and her life will depend upon commerce. The shipping industry is symptomatic of business growth generally. The government collected in war profits during the year the sum of 22,863,000 yen from individuals and 60,528,000 yen from corporations. But the best evidence of war profits can be seen on every hand in Japan, in the form of automobiles, jewelry, expensive dinners, reckless spending of money, and numerous exhibitions of the frailties of the newly rich.

High Prices

Changed standards of living have appeared throughout wide strata of society. The feverish efforts to build

ships and fill war contracts sent wages sky high, and labor has come to recognize its power and to make demands, enforced by strikes. The general result seems to be that among large groups of people those at the top and the bottom have been benefitting by war conditions, while the masses of salaried people, teachers, preachers, government officials, police and postal employees, and others less favored, have been ground between the upper and nether millstone. Prices have gone up and salaries have not followed. The government has expressed its intention of making an average increase of 50% in its 140,000,000 yen salary list. It is easy to imagine what difficulties have had to be met by Missions, both in their educational institutions and in their evangelistic forces, for salaries that a few years ago were generous are now a mere fraction of a living wage. The Bank of Japan issues a monthly report of the prices of general commodities. These had risen month by month from the beginning of the war, until the index number in October was 227.07, as compared with 100 four years previously. This rise has been steady. In November prices went down the fraction of one per cent. Consumers are still waiting for prices to go down, while producers and speculators are fearful lest a break should come.

The Rice Problem

The most serious economic problem has been the high price of rice. There has been a bewildering list of reasons given for this, as well as a considerable variety of panaceas suggested. The clear fact is that it is the basis of the subsistence of the people, and that the price has gone up in two years from 14 sen a sho (about 1.6 quarts) to 48 sen. Doubtless there has been some profiteering; there is an increased demand for rice on the part of poorer classes who have heretofore been content with inferior grain; the normal increase in population is over 600,000 annually; the crops of 1917 and 1918 were considerably lower than those of recent years. The 1918 yield was 54,699,168 koku (5.13 bushels). In addition to this 4,200,000 koku were im

ported from Rangoon, Saigon and other rice-producing regions. The government encouraged this importation, and has remitted the customs duties on foreign rice for a year from October last, although the governments of the countries concerned have enforced some export prohibitions. The Japanese are not fond of foreign grown rice, but doubtless will need to depend more and more upon it. About 4,000,000 koku are used annually for the brewing of sake. It has been pointed out that here is opportunity to cut the high cost of living as well as the cost of high living. The government was rather complacent about the rising cost of living until midsummer, when food riots began to break out in various parts of the country. In some places they were instigated by women. While the primary object of attack was the rice dealer, and some warehouses were burned down, irresponsible mobs broke plate glass windows and threatened the rich generally. There was no very prolonged or blatant lawlessness, but some few casualties and several thousand arrests were recorded. Mob violence is of such extremely rare occurrence in Japan that even this mild outburst was regarded as a symptom of social unrest which might not go unheeded. It was after this that the government undertook to control the price of rice and to open public markets where cheaper rice might be had. A number of wealthy men made large contributions toward poor relief, and the *narikin* endeavored to escape the lime light. On the day after the worst riots the Emperor gave 3,000,000 yen, and a special cabinet meeting voted 10,000,000 yen for the puchase of rice to aid the poor. Relief associations were organized, the Rice Exchange was suspended, public markets for the sale of cheap rice were established. Within about two weeks things were normal again and the press was unmuzzled, the riots were mostly forgotten, and the high prices remained where they had been. At any rate the riots indicated that when the people were aroused they could compel the government to pay some attention to their wants. Some economists pointed out that the high prices might be largely due to

the inflated currency. There was strict prohibition of the export of gold and silver in any form without special permit. Some strongly urged the contraction of the currency. But evidently for fear of hampering economic development no steps were taken along this line. Doubtless the post bellum increase in imports will readjust the currency and bring foreign exchange back to normal.

It should be remembered in every discussion regarding the high price of rice, that these high prices favorably affect sixty per cent of the population. The farmers and rice dealers have had no hand in the food riots, but the city folks have been the sufferers.

Terauchi Goes

It was expected by many that the food riots would be followed by the fall of the Terauchi cabinet, to whose maladministration they were attributed by a large section of the press. Viscount Motono had in April resigned his portfolio as Minister of Foreign Affairs because of illness, from which he succumbed in September. Baron Goto was transferred from the Home to the Foreign Office, and the government held on until the end of September, when in response to popular clamor, it resigned. The average life of a ministry in Japan is about eighteen months, and the Terauchi government had reached the hoary age of two years, so that its death from natural causes was to be expected. As usual the Elder Statesmen were called into consultation. Marquis Saionji was regarded as the probable appointee, but it is understood that he begged to be excused because of frail health. As an ex-Premier and one of the small group of Elder Statesmen he had no new honors to gain, though he has since crowned his career by leading the Japanese delegation at the Peace Conference. He is regarded as an aristocrat and somewhat of a bureaucrat, but is trusted and highly esteemed by his countrymen.

The New Ministry

On September the Emperor summoned Mr. Kei Hara, head of the Seiyukwai, the strongest political party in Japan, of which Marquis Saionji is

patron. On the following day Mr. Hara's acceptance and the personnel of his ministry were announced. The new ministry forms a landmark in the political history of Japan. Mr. Hara is the first commoner to form a government. He is neither a peer nor a military man. Although by birth he is higher than any former Premier excepting Saionji, his father having been chief minister of the Prince of Nambu, whereas Ito, Okuma, Yamagata and others sprang from lower ranks of samurai, he is still a member of the lower house of Parliament, where he has since regularly cast his vote. He is the first Prime Minister outside of court or clan circles. There is now a simplicity and democratic spirit not hitherto noted in the governments of Japan. The members of the cabinet have declined the traditional police protection, and in other ways have emphasized the new spirit that is abroad. The formation of the ministry was a forward step. For the first time every member of the cabinet belongs to the largest political party. This of course excepts the Ministers of War and Navy. According to the law of the land these posts must be held respectively by a full General and full Admiral. They hold themselves aloof from party politics, and represent the old clan system. There have been indications that the War Minister has acted independently of his democratic chief, but all signs point to the fact the old regime has gone, and that the people of Japan have come into their own.

In the new Diet which assembled in December the Seiyukwai party returned 165 members out of 381, the Kenseikwai, Viscount Kato's party having 118 members. Among the smaller groups there are enough supporters of Mr. Hara to ensure him a good working majority, and even the political "outs" are robbed of the old opposition cry of tyranny and irresponsibility to which clan ministries have become accustomed.

China

It is difficult to give a fair review of Japan's relations with China during the year. There have been so many recriminations and misunderstandings. The appointment of

Mr. T. Obata as minister to Pekin in succession to Baron Hayashi was made the occasion of a fresh outburst against Japan because Mr. Obata had been in the Embassy at Pekin when the objectionable demands of a few years ago were made. Doubtless this was taken into account when he was appointed but it was felt that his exceptional knowledge and ability would in time offset his present unpopularity in China. Japanese capital has been going into China in large quantities, and considerable loans have been made. Japan has material interests in China. It is not necessary to try to justify Japan for having exploited China for her own benefit. The same charge may be the shame of several other great powers. The charge that the Japanese government is in some way concerned in the resaddling of a drug curse on China has been categorically denied by Premier Hara. If we believed that Japan's future action toward China were not to be an improvement over her past we should fear for the future peace of the Far East. But we believe that Japan has entered upon a new diplomatic career, in line with the international justice and brotherhood for which great and small nations are uniting. A frank and open diplomacy will do much to dispel the cloud of mistrust that has for long existed in Sino-Japanese relations.

Siberia

The Siberian campaign engaged the attention of the country for a good part of the year, not mainly because of the sizable army that was engaged, but because it raised the whole question of Japan's rights of commercial and possibly territorial expansion in regions adjacent to Manchuria. The spread of Bolshevism from Russia across Siberia was recognized as an opportunity for Japan to fullfil her duty toward her Allies in the war. But when the subject of a Japanese campaign was first mooted it was feared by many that such action might drive Russia into the arms of Germany, as it would be interpreted as Japanese aggression. As early as March Foreign Minister Motono, a thorough student of Russian affairs, had proposed intervention in Siberia, but the

Diplomatic Council had vetoed it. It was stated that this was the cause of Motono's resignation. In April Vladivostok was in such an unsettled state that British and Japanese blue jackets were landed to help to preserve order. Japanese warships were also sent to guard the coast of the northern Siberian maritime provinces, since a considerable number of German and Austrian prisoners were in the neighborhood. For months there was agitation for and against an aggressive campaign in Siberia. The government was evidently in favor of sending an army, regardless of the wishes of other nations, whose caution was felt in Japan to be due to jealousy or mistrust of Japan. Independent action by the government was so vigorously opposed by Hara, who later became Premier, and Makino, who later went to Paris as Peace Commissioner, that the plan was not put through, and instead Japan limited her activities to cooperation with America and the Allies. Early in August the first troops were despatched. Altogether Japan had 73,400 men engaged in the campaign. Other allied troops were in considerably smaller numbers. General Otani was appointed as supreme commander, and in consulation with allied leaders the campaign was successfully carried through. The whole of Siberia was quickly cleared of the enemy, whose activities had been carried on almost solely along the great railway and its branches. The Japanese troops did the largest share of the fighting, if we except the Czechs, who were from the first nearest to the enemy, and the primary object of their attack. It was not a very sanguinary campaign. By January the Japanese army had lost 77 killed and 226 dead of illness, and had 183 wounded. By the middle of February 1919 nearly two thirds of the troops had been recalled to Japan, leaving about 25,000 men to be associated with American, British, French, Italian, Czech and other troops in guarding the vast territory against uprising. An economic commission under Baron Megata was appointed to visit Siberia, but its activities were postponed till the heavy winter should be over. The Siberian

The Campaign

campaign gave Japan an opportunity for effective Y. M. C. A. work, patterned after the work done on the western front.

The Great Victory

Japan was hardly prepared for the triumphant news, which was picked up by wireless on November eleventh. For some inexplicable reason the Police Office forbade the publication of the terms of the armistice. The ban was lifted on the following day. Such gagging of the press finds general protest in Japan. The people in general took the news of Germany's surrender very philosophically, though many of them must have realized that it sounded the knell of militarism in Japan. But Japan does not express her feelings spontaneously. The great victories of the Russo-Japanese war were not celebrated till the government fixed the time and method. This was true also in November, and in due time full preparations were made and enthusiastically sincere festivities were held throughout the country. At first the people hardly knew how to adjust themselves to the world triumph of democracy. Even those who were delighted at the outcome hardly knew how far to go in the use of the word Democracy. Though Japan has had a constitution and the land has been well governed, the very limited suffrage, the clan control, the ascendancy of the military party, the general respect for law, the muzzling of the press, and check upon free speech, and notably the fear on the part of Christians that they should be regarded as lacking in patriotism, have superinduced an undue caution in respect to liberalism. But the old day has gone. It can never be brought back. Newspapers will not always have to engage prison editors whose business it is to meekly bear incarceration for the publication of the liberal views of the real editor. The English word Democracy, before November eleventh, was spoken softly. It has now become a highly respected and extremely popular Japanese term, being given a cordial welcome into the language without translation. All the great papers pointed

Democracy

out that the slogans of the new day must be justice and international cooperation. A side-light is thrown upon German influence upon Japan by ex-Minister Ozaki, when he says, "I wish that you, young men of Japan, as well as all foreigners, would fairly understand the fact that Japan was originally a democratic nation. Everything that makes her appear despotic or militaristic is transplanted from Germany. In fact, Japan has been practically Germanized in the last few decades, and all that has been spoken or done by the militarists in this country, like Count Terauchi, ex-Premier, are as the Germans would have often spoken and done." Mr. Ozaki is the most progressive leader in Japan, and has a large following.

Conservatism

The more conservative naturally eye the new spirit of democracy somewhat askance. At the end of February 1919 the special government commission on Education issued a Memorandum urging the people of Japan to return to their original principles. We quote some of the sentences, without distorting the context. "For strengthening the people's veneration and adoration for our national polity, the beautiful habit of piety toward Deities and ancestors is necessary to be preserved and its general diffusion encouraged. There may be several measures for encouraging and extending the custom of worshipping the Deities and ancestors, but above all it would be most necessary to direct the attention to adequately preserving the dignity and solemnity of the Temples commensurate with their sacred associations, and to universally educating the people on the true meaning of religious ceremonies, and also to elevating the status of the Shinto priesthood." Evidently this is not incompatible with the propagating of other religions, for later on we read, "It would also be one of the most essential measures to make the teachers of religions of all sects and denominations to contribute to the work of promoting national morality by their efforts for exerting influence on the popular mind by propagating the doctrines characteristic of their respective creeds." This may suggest the evident fact

that officially Shintoism is not classed as a religion. Precaution is enjoined upon those who study new ideas that they shall be careful in publishing the results of their study, or in lecturing on them before young students. Altogether the recommendations, while they urge morality and self control, are reactionary, and seem not to touch the vital issues that the people of Japan are facing. It may be mentioned in passing that the Department of Education is generally regarded as the most reactionary branch of the government, if we except the military and naval groups.

As over against the above declaration we would place one made by the meeting of the Federation of Japanese Churches early in 1919 on the occasion of the thirtieth anniversary of the granting of the national constitution. We quote it in full because it indicates the ability of our Japanese Christians to understand the world situation, and to be true interpreters and leaders of their people.

DECLARATION

"When the great World War broke out the throne of the God of the universe was for the time covered "with clouds and darkness," and many came to doubt the authority of Christianity. But the war situation having changed, and the powerful enemies having been forced to plead for an armistice "the throne of God established upon righteousness and justice" appears again through the war clouds, high in the sky, for the adoration of all; and the once doubted authority of Christianity is now recognized by thoughtful people everywhere. This is primarily due to the fact that the great emphasis upon international righteousness and justice, which was the chief cause of victory is none other than the principle which our Religion has always upheld. Moreover the victory of the Allies may be regarded as the victory of democracy based upon righteousness and justice, and therefore this war is to have such significance in human history.

"Today a new situation lies before us. The idea of democracy is spreading like a swelling flood, with irresistible force, humanity is to be revolutionized and society reconstructed from its very foundation. This is indeed a world force, and nothing can halt it. This tendency, however, if left to itself, may be attended with danger. At such a time as this shall not we, who have undertaken the task of saving and training humanity, take a firm stand and help our fellow citizens to adjust themselves to this new environment, while at the same time warning them against going to extremes in this new emphasis, thus helping our people toward the highest development? This surely is our great mission today.

"With this in view the Federation of Christian Churches in Japan in the following five points gives expression to the fundamentals of democracy that need special emphasis at this time, and desires, with all churches and believers, to fulfill, in this new age, the task of spiritual reclamation.

1. The Fatherhood of God and the brotherhood of man.
2. The authoritiy of conscience and respect for freedom of belief.
3. Planning for enduring peace throughout the world by respect for humanity and a striving to establish international morality.
4. The recognition of our national mission, and the endeavor to fulfill it.
5. Recognizing the true position of woman, preserving the sanctity of the home, and elevating the standards of our national life.

"This declaration is made in the hope that Churches and believers throughout the country will do their utmost to proclaim and realize these principles, that they may diffuse "public morality like water and righteousness like an ever flowing river." "

Suffrage

An advance step toward real democracy will be the enlarging of the franchise. Under the election law which has been in force for ten years the franchise has been

limited to about 1,460,000, or 2.6% of the population. There have been peaceful demonstrations in favor of greatly increasing this, and many progressive leaders would favor universal manhood suffrage. The Premier has advocated a measure that would practically double the electorate, as well as increase the membership of the Diet from 381 to 464.

In glancing over the outstanding social problems of the year, perhaps the most striking is the factory problem. We are glad to note that this question is engaging more and more the attention of those interested in human welfare. The Federated Missions are facing it as never before, and people in general are recognizing that Japan is passing through an industrial revolution that will mean immensely to her in all its social and moral implications. The war has brought an inrush of factories, and a whole new set of industrial problems. During the four years of the war 14,000 new factories were established, and 5000 others largely extended their scope. There was a net increase of 280,000 operatives, drafted from the ranks of labor and agriculture. This is perhaps a fifty per cent. increase over the former figure. This whole subject is so well covered in later chapters that it seems hardly necessary to undertake a survey of it. It may be well, however to point out two phases of the situation. One is the increasing self-counciousness of labor. There is not yet in Japan a distinct labor party. There is an organization known as the Yuaikwai, whose leader, Mr. Bunji Suzuki, went to Paris to represent Japanese labor. There is some thought that Mr. Yukio Ozaki, ex-Minister of Justice, might form a labor party, but though he expresses great sympathy with the aims of labor, he advises laboring men to get a better education so that they may be able to acquire a wholesome influence in the nation. The number of strikes has greatly increased during the year. During 1916 there were 118 strikes, affecting 8,400 indivuals. During the first eight months of 1918 there were 308 strikes affecting over 45,000 men. The other phase of the situation is the entrance of woman into industrial life, and the

changing social condition. Among the 800,000 workmen in the private factories of Japan, 500,000 are women, and of these 300,000 are under twenty. Their long hours of work and unhealthy living conditions undermine them both physically and morally. According to one investigation of 1000 factory girls 266 were actually consumptive and 217 doubtful. An enormous number die annually or return to their homes as physical wrecks. And worse than this, the moral surroundings are so bad that the amount of moral wreckage due to the present factory system is enormous. A few years ago a factory law was passed undertaking to protect the workers, but it has not been very effective, as it has so many exceptions. In November the government announced more protective measures. The social conscience is working. In June the government promulgated an Imperial Ordinance providing for the creation in the Home Office of an advisory council to investigate measures for social betterment. It is inevitable that in Japan women should enter more of the pursuits that have hitherto been closed to them. In June the first woman station agent was appointed, at Chadokoro. During the year, at an examination given in Tokyo for medical licences, 54 students won the coveted privilege, and of these 34 were women.

The *eta* or pariah class has been engaging the attention of public spirited people, and an organization is undertaking to ameliorate their hard condition. Japan's strong stand for the abolition of race discrimination throughout the world has reacted toward the eradicating of the class distinctions that she herself has preserved for ages past.

Education

The question of education is of perennial interest. The people of Japan are educated. There is almost universal literacy, at least of a simple kind. The Department of Education of the Imperial Government has minute supervision over all forms of education, but the two-fold criticism has often been made that the government system is too rigid, and that while not giving full recognition to private schools, it does not provide nearly enough schools

under its own charge to accommodate the students demanding admission. The department, whether rightly or wrongly, has been regarded as an unprogressive branch of the government. The present Minister of Education, Mr. Nakahashi, has been a very successful business man, and it is to be hoped that he will see educational needs in a large way. In December a very far-reaching ordinance was promulgated, making drastic changes in the character of certain parts of the educational system, and no doubt seriously affecting the policies of some Mission schools. We have no doubt that the new regulations will largely benefit the youth of Japan. Dr. Reischauer, in his Educational Survey, goes deeply and authoritatively into this subject. The expenditure of forty four million yen within the next few years in the construction of a large number of government schools of a high grade, is also a welcome step. An example of the difference between demand and supply as related to a commercial education is shown by the fact that applicants for admission into the Tokyo Higher Commercial School numbered over 3,200, of whom but ten per cent. could be admitted, and there were 1100 applications from business houses for the services of the 280 graduates. The business departments of the Mission schools seem to meet with the largest success. In the Imperial Library in Tokyo commercial subjects stand second to Literature among the books read, whereas a few years ago they were far down on the list.

There have been large gifts made for educational purposes. The Emperor made a donation of ten million yen to be paid in five annual instalments. During the month of October alone announcements were made of gifts from various individuals, of a million yen to aid scientific research, half a million for a domestic science school for girls in Tokyo, ¼ million for a high school in Mito, chairs in Kyoto Imperial University for Christianity and for the promotion of science. It is interesting to note that the germ of democracy has gotten into the Imperial Univesity in Tokyo. The professors made a request that the President be elected by all the col-

leges, the Deans by the repective college faculties, and that the age limit of professors be fixed at sixty. These reforms were almost all adopted, but somewhat neutralized when practically all the old officers were elected.

Lights and Shadows

A more protracted review would give opportunity for fuller reference to such matters as the happy visit of Prince Arthur of Connaught, who arrived on June 18th bearing a Field Marshall's baton for the Japanese Emperor, duly presented the following day; the dreadful explosion on the Kawachi, one of Japan's greatest men-of-war, with a loss of 600 lives, on July 12th; the proposed union of princely Japanese and Korean families by the betrothal of Prince Yi, the youngest of the three sons of the former Korean Emperor to the daughter of Prince Nashimoto, the nuptials having been set for Jan. 15, 1919, but postponed at the last moment by the sudden death of ex-Emperor Yi; revelations of large dishonest dealings among government officials in Kyushu, followed by the suicide of Mr. Oshikawa, the president of the Government Iron Works there; these among the lights and shadows of the year.

The work among the Christian forces has progressed normally. The evangelistic emphasis has been more on the line of conservation than of general compaign. Mr. Buchman held conferences in various places, and as in China and Korea, he seemed to place a wholesome emphasis upon personal evangelism, and rouse both Japanese Christians and missionaries to a new consecration. Some of the evangelists have held successful campaigns, among which that of Mr. Kanamori seems most noteworthy. The horrors of the world war directed the minds of many toward a belief in the early coming of Christ, and the matter was given much attention in public meetings and in the religious press. As a rule the prominent Church leaders advised against giving undue importance to this doctrine. The Sunday School forces have been making preparations for the World's Sunday School convention which is to be held in Tokyo in 1920. A strong committee has been thoroughly

organized for the work, and it ought to bring large results to the whole Christian movement. Several deputations from home Mission Boards came to Japan during the year. The American Board visitors made a careful study of the field, and their findings are reported in the Japan Evangelist for January 1919. The Methodist Episcopal Board also sent a large deputation to the Far East, some of whom made special and thorough study of Japan. The Mission field is the gainer when it is represented at home by those who have made a sympathetic investigation at first hand.

The war gave wide opportunity for the expression of Christian sympathy. The missionaries have given themselves unsparingly to Red Cross and relief service. In the fall the Y.M.C.A. entered Siberia for work among the troops. A large number of Japan missionaries were summoned for this emergency work, and responded promptly, with the consent and in some cases under the support of their missions. And when later on, in spite of the rigors of the Siberian winter, and the untoward conditions to be faced, the call came for a number of young women to go out under the Red Cross for relief work, more of our missionaries responded than could be used, though a considerable number were sent.

In November the new College Building of Aoyama Gakuin was dedicated. The building cost almost three hundred thousand yen, and as the gift of G. Katsuta, an alumnus of the school, constituted by far the largest gift ever made by an alumnus to a Mission school, and should inspire other gifts on the part of successful business men who are friendly to the work of the Gospel. The fine Middle School plant of the Tohoku Gakuin in Sendai was destroyed by fire early in March 1919. This catastrophe called out wide sympathy, and it is expected that an equally admirable building will soon replace it.

CHAPTER II

SIX DECADES OF CHRISTIAN PROGRESS IN JAPAN

By S. H. Wainright

I

The Beginning

As events cast their shadows before them, changes in Japan, at the beginning of the period we are about to describe, traceable to internal movements in the United States, were prophetic of the growing intimacy of relations the two countries on the opposite shores of the Pacific Ocean were to have to each other. The war with Mexico facilitated the opening of Japan, through the cession of California to the United States, and this in turn gave rise to the Perry mission. After the opening of Japan to foreign residence (1859), and the coming of the first foreign missionaries the same year, the Civil War in the United States interfered with the progress of the missions which had been founded and prevented the entrance of other societies planning to send representatives to this field. At the end of the first decade (1859–1869), the period of the American Civil War, there were only eight missionaries in Japan, while at the end of the second decade (1869–1879), the number had increased to one hundred and fifteen. We are of course referring to American missionaries, and not to the British, who early entered Japan, though the former were predominant in number at that time as they have been since.

Christianity and Other Religions

But the affairs within Japan itself were significant of coming changes. Events were ripening for the overthrow of the Tokugawa dynasty and the downfall of feudalism, events which rendered more easy the rise of a new order of things. For example, there was a close relation between politics and religion under the Tokugawas. This relation explains the expulsion of the Christian missionaries and the suppression of Christianity in the sixteenth Century, on the one hand, and the utilization by the State of Shintoism, Buddhism and Confucianism during the Tokugawa reign, on the other hand, in the interest of "national unity." It explains the intense feeling of hostility to Christianity and to foreigners, fostered for two hundred and fifty years under the Tokugawa rule, which asserted itself when the country was opened. The significance therefore may be easily seen of the separation, early in Meiji, of religion and politics and the disestablishment of Shintoism, Buddhism and Confucianism. In no respect has the contrast between Christianity and these traditional systems been more marked than in the courage and vigor with which Christianity has accepted the offer of a fair field with no favor, and the halting diffidence shown by the traditional religions in their efforts to maintain themselves without State aid. Their difficulties were similar to those of a person who is seeking to provide for himself when suddenly deprived of a pension from which he had been drawing support. Confucianism has disappeared not only as a State, but also, as a private establishment. It finds a place in the national schools in the course in Chinese literature. Buddhism has been compelled to shift for itself and its numerous temples, built in Tokugawa days, show signs of needed repairs. Shintoism has been more fortunate. The State has required its ceremonies and its shrines in the cultivation of patriotism, the effect of which is to bring support to Shinto priests and shrines out of State funds, owing to their double function.

Period of Stress

The first contact with the outside world was productive within Japan of a condition of stress and strain, accompanied by numerous acts of violence. This state of things, of unfriendliness on the part of the government and the people, led the few missionaries, who had come, to utilize what opportunities they had for the study of the Japanese language, for the preparation of books needed in missionary work, for the teaching of the English language and for establishing points of contact with the people and overcoming their distrust of foreigners and especially of Christians. One avenue of approach to the national mind was through the Japanese acquaintance with the Chinese written language and literature. Not a few of the pioneer missionaries were transferred from China to Japan on this account. The Chinese language at this time was the vehicle of Oriental civilization to the Japanese. One of the curious turns of history may be seen in the fact that in recent years the tables have been turned round about and a knowledge of the Japanese language in China has become an advantage to workers in that country. The Japanese language has become a vehicle of Western civilization to the countries in the Far East.

II

Changes

The feudal government was overthrown in 1868 and the capital of Japan moved to Yedo, the name of which was changed to Tokyo. The second decade (1869—1879) was a period of toleration and friendliness on the part of the Japanese government as the following decade became on the part of the Japanese people. Feudal institutions passed rapidly away and the country was reorganized on modern lines. The Iwakura Embassy was sent abroad early in this decade. The varying attitudes of mind assumed by the nation, during the course of the sixty years, in the mutual action of Japan and the outside world on each other, would be an interesting study, though the influence

of these changing attitudes of mind upon the progress of the Gospel easily may receive undue and mistaken emphasis. But the first great popular response of a friendly nature undoubtedly was occasioned by the visit of General Grant in 1879. His coming was a notable event and the reception accorded to him had all the warmth of cordiality with which Japan has shown herself to be capable. The third decade (1879—1889), impetus to the spirit of which was given by this event was a time when westernism in Japan was a rising and swelling tide. On the one hand, political activity gave evidence of this, and on the other hand the stir among the Buddhists showed with what alarm they observed the national trend toward Christianity. As for the political changes, it was at this time (1881) that the constitution was promised and political parties first came into the field. As for Buddhist activity, "they were awakened," says a native writer "from the dreams of a long night by the advance of Christianity." They began to organize and to adopt western culture in order to antagonize the Christian movement, using the platform and press to this end and translating into Japanese such books as Tom Paine's "Age of Reason" and Draper's "Conflict between Religion and Science." They declared that the Christian missionaries were a foil to western political ambitions and that their coming was a first step to the seizure of Japan. As evidence of the dread disaster threatening Japan the savage cruelty of Christian methods was pointed to, instances of which were the Crusades, the disturbances accompaning the Reformation of Luther and the slaughter of Protestants by Catholics in the sixteenth Century, in which struggles "more people perished by fifteen millions than the whole population of Japan."

Revival

The opposition encountered had the effect of consolidating the Christians. It was their custom to hold fellowship meetings. At one of these social gatherings, the third held in Tokyo (1883), attended by many from different parts of the country, the nature of the meeting under-

went an unexpected change. The spirit of devotion flamed up and the social gathering was turned into a prayer meeting. Zeal for evangelism burned in many souls. "They had known Christianity from books," says a Japanese writer, "but now they experienced it as a living power, manifesting itself in penitential tears, in prayer for the realization of the impossible, according to the Scripture promises, and in the enthusiasm of a new outlook and in the energy of a new sense of power. It was thought that Japan would become a Christian country within the short space of fifteen years. For two or three years the revival spirit burned in many parts of the country. With oneness of mind, and unity of spirit, the Christians sought every thing in prayer, holding the faith that infinite power would supplement their weaknesses and make all things possible to them. Leading statesmen went out of their way to show friendliness to the missionaries. The general trend was in favor of all things European."

Other Forms

The popularity of Westernism at this time gave rise to optimistic hopes outside the pale of the churches; hopes prompted by the traditions of the past, in which religion and politics were combined, and influenced by the monotheistic teachings of Christianity. Mr. Yano Fumio proposed about this time that a Christianity, in the form of Unitarianism, be made the religion of the State, with the worship of one true God, the Father, combined with the worship of ancestors and heroes and with the worship at the great temple of Ise, and in which religion, "temples for the fox god and other animal deities or female goddesses should have no right to exist." It was suggestions like this one that brought Rev. Arthur May Knapp to Japan in 1887 as a representative of the American Unitarian Association who made it clear that the aim of his mission was different in character from other mission organizations of Christendom and was to "express the sympathy of the Unitarians of America for progressive religious movements in Japan and give all necessary information to the leaders of religious

thought and action in that country. A little earlier than this, namely in 1885, the German Evangelical Protestant Missionary Society began work in this country, with an aim similar to that of Unitarians and distinct from that of other missionary societies. Japan, it was said, "stands in the very midst of the struggling and striving so characteristic of our time." This Mission did not bring to the Japanese "old fashioned forms of thought and views of the world, but the easy yoke of Christ, the simple religious and moral doctrine of primitive Christianity." Seeking to bring together the "latest" in western religious thought and the "best" in the oriental systems, these heralds of liberalism gave public utterance to the prevailing optimism as to the rapid transformation of Japan.

III

Changing Fortunes

On the day the constitution was promulgated, in February 1889, Viscount Mori the progressive Minister of Education was assassinated by a Shinto fanatic and the same year Count Okuma lost a limb in an attempt made upon his life. These acts of violence gave expression to hidden forces, beginning to assert themselves in favor of nationalism and marked the turn of the tide which for a decade (1889—1899) now swept in the opposite direction. The fortunes of Christianity took on a less rosy aspect. The wheels of the Christian chariot dragged heavily as in sand. The Christian community was about to be subjected to the acid test of faith, tried by scepticism on the one hand and by the forces of nationalism on the other hand. Statistical results are sufficient to show the change. At the end of the first two decades (1859—1879), the number of full members was only 2,701. But ten years later, at the end of the third decade (1879—1889), by an astonishing increase, the number had become 28,977. But the tide now moved in the opposite direction, for, at the end of the fourth decade (1899), the number of members was 37,068. In

other words, while the net gain in the third decade was 26,276, the net gain in the next decade, the period of reaction, was only 8,091.

Unfounded Criticism

We have shown that sanguine expectations were entertained in Japan as regards the speedy triumph of Christianity. Similar hopes found expression abroad, and, indeed, the missions have been criticized for failing to seize an opportunity to convert Japan as a whole during the third decade (1879—1889). The world might have seen, it is said, a nation born in a day. But this censure is not well founded. It disregards, first of all, the strength of the nationalistic spirit expressed in Shinto fanaticism and even unconsciously in the thoughts of the Christians. For instance, the move for church union was in part a desire for native church independence, and the proclivity which became manifest, to pursue the "new theology," was different from the accepted theology that it might possess the quality of independence. The unfavourable judgement is not well founded, in the second place, because no account is taken of the nation-wide activity of Buddhism, aroused at that time, in its effort to prejudice the popular mind against Christianity. Nor does it account national customs and habits, compacted by centuries of social tradition and the source of petty persecutions throughout the country. Those who bet came Christians suffered much affliction as the resul of family and neighborhood opposition even at the time Westernism was in greatest favor. Nor does the criticism in question, thirdly, take account of the spirit of worldliness which swept over Japan, of the visions of wealth, awakened through contact with the West, undreamed of in the history of the nation. And, finally, that the criticism was not just may be shown by a consideration of the nature of the general trend at that time. While Christianity was in popular favor there was at no time a mass movement toward the churches. There was no solidarity in the movement; no villages or cities or provinces as a whole

turned to Christianity. While the responses were many they were individual. But at no time were the Christian forces for lack of numbers unable to manage the movement. The most that can be said is that a greater number of churches might have been founded, if a great number of stations had been established throughout the nation. Christ in His public ministry seemed to avoid popular movements in His favor. "When they would come to take Him by force and make Him King, He departed again into a mountain himself alone."

Fruitful Reaction

It would be nearer the truth to affirm that Japan was won to Christianity in the decade of reaction (1889–1899), than to say that the nation was lost to Christianity in the decade of popular favor (1879—1889). Greater victories were won by Christian faith in the later than in the former decade. During the time of reaction, the churches endured and survived the acid test. Whatever fruits may have been produced since, through the preaching of the Gospel, Christianity in that decade was its own chief consequence. Neither nationalism nor scepticism could shake the confidence of the faithful ones who had received the Kingdom, which cannot be moved. In that decade, the Japanese Christians were made aware of the intrinsic values of the religion of Christ. Hence, the distinction became clear to them between religion and between Christianity and western civilization. The reaction gave to the churches a better knowledge of the recalcitrant forces of human nature and human society by the victorious resistance they offered to these forces. The churches were also led to concentrate more upon those elements which constituted their true strength. Those who passed through the years of reaction will remember how it was claimed that the Japanese Christian leaders were without faith in the divinity of Christ and how a more outspoken testimony on their part was at times felt to be desirable. Yet at that very time, their faith in Him was like a Verdun, the symbol of the impregnable soul of France. The decade will be looked back upon as the

period of temptation through which the church passed, a sort of forty days' trial in the wilderness, following upon the high moods experienced in such meetings as the Tokyo gatherings to which we have referred.

IV

Steady Advance

The conservative rebound was of temporary duration. Treaties were revised at the close of that decade (1899) and extra-territoriality was abolished. The expansion of the national mind began, with renewed interest in the west. The intellectual appreciation of our civilization deepened, while national energy was increasingly directed to the enterprises of education, art, literature, politics, commerce and industry after the models pursued in Europe and America. A general conference of missionaries was held in Tokyo in 1900 which was followed by a national evangelistic campaign. From that time till the present, extending across two decades, the annual gains in membership have varied but slightly from year to year, though the average increase for the fifth decade (1899—1909) is lower than that for the sixth decade (1909—1919). The net gain in membership during the fifth decade (1899—1909) was 23,567 and the net gain during the sixth decade (1909—1919), for the eight years covered by published reports, is 34,076. For the last twenty years the increase has been gradual and regular. Of course it cannot be asserted that this is normal and will therefore continue. The present may be a time of preparation as well as of achievement. If so, a decided change may not unreasonably be looked for in the future, when the gains will show a marked increase.

Lessons from Statistics

But an examination of the statistical results during the past sixty years will justify the following conclusions. The progress of Christianity in Japan (1) during the past sixty years has been very similar (though somewhat slower) to the progress in India,

China and Korea, as exhibited by the statistical reports of work in those countries. The progress of Christianity in Japan of late (2), while showing a gradual increase in membership, has not been as rapid as one would expect, if consideration be taken of the increase of the Christian forces, which implies that with the quantitative growth of the Christian community there has not been a corresponding development of qualitative effectiveness, that is to say, the effectiveness of faith. The statistics will show (3), that certain methods ardently commended have not been justified, if their effeciency is to be measured by the perceptible results. It is evident (4) that those churches which have maintained the greatest force of foreign missionaries and Japanese workers have been rewarded with the greatest increase. It appears (5) that the National Evangelistic Campaign, launched in 1914, imparted a new impetus to the work, resulting in raising the average annual increase in membership. No basis can be found (6) in the results exhihibited for a lessening of missionary interest in Japan or for a slackening of effort in this field. If our conception of Christian progress in Japan is to be determined by growth during the past sixty years in this field and in other Asiatic mission fields, the decades lying before us will require that patient devotion necessary to all enterprises of great moment, especially if our chief concern be a spiritual advance along with the increase in members. The spiritual attainment of the Christian community will be a measure of the churches' power to assimulate the numbers added from year to year to the Christian type of living.

The Christian Movement

These conclusions will serve to correct an excessive optimism. They will afford ground for encouragement concerning the future as well. If Christian growth be slow, it is sure. Those who have responded to the Christian appeal, in greater number than others, are Japanese schooled in Confucianism. Under Christianity, they have gained a larger and more adequate conception of God and a truer conception of man. Their

approach to God has been through a more living faith and a purer spiritual aspiration. Jesus has lifted the community coming under His influence out of the prevailing fatalism into a life of joy, freedom and purpose. Those influenced by Him are not less concerned for the promotion of social order than the Confucianists were, but they exhibit a spontaneity of living, a moral initiative and an enthusiasm for humanity never experienced during the past. The Christian movement, in other words, has brought about very real changes in the life of Japan. But the movement is in need of guidance. Nationalism is still a factor, utilizing as it does the Shinto shrines and the national system of schools in order to maintain "national unity." But the greatest danger to the Christian cause does not lie in the conservative instincts of the nation, but in the prevailing temper of worldliness and the corrupt practices of which this worldliness is a fruitful source. The effectiveness of foreign mission activity might be increased if greater emphasis were placed upon the work of the ministry. That is to say, upon the direct preaching of the Gospel to the masses of population and upon the organizing of neighborhood groups into churches. There is a strong tendency, at present, toward lay agency, now already preponderant, and toward the pursuit of auxiliary aims rather than the conversion of souls and the creating and maintaining of churches. The popular awakening in Japan occasioned by the European War has brought about a situation very similar to the time of the third decade (1879—1889). The door of opportunity seems to be swinging wide open once more.

Rev. Paul Kanamori, who knows conditions throughout Japan better than anyone else, says the time is ripe for a great harvest. If this be true, let the advantage be seized through a vigorous evangelism on the part of the Christian forces.

JAPAN

PART II
EVANGELISTIC WORK

CHAPTER III

THE FIELD

I.—THE HOKKAIDO

By G. P. Pierson

Physical

The Hokkaido is an island of bold headlands, picturesque volcanoes, placid lakes, and wide alluvial plains. It is about as big as New York State or Southern Michigan or Ireland. It is Japan's treasure island, containing 7,250,000 acres of arable land of which about one fifth only is cultivated. It could support at least 8,000,000 more than its present population of 2,000,000. Its climate is like the climate of New York state and favors the production of rice, millet, wheat, beans, potatoes, hemp, apples, grapes. It is perhaps the largest peppermint field in the world. Its forests of pine and hard woods are primeval and extensive, yielding even before the war the earnings of an annual profit of over ten million yen; to which must be added several more millions representing wood pulp and paper industries. The Island is reckoned one of the three greatest fishing stations in the world; the yearly catch of herring, salmon, cod, trout, seals, together with edible seaweed, was valued even several years ago at at least 26,000,000 yen. The chief market is China. Six hundred million tons of coal are estimated as available. Sulphur is abundant, gold, silver and manganese are mined, also iron in ore and in magnetic sand.

Colonization

Fisheries attracted the first settlers to the accessible shores, despite the summer bogs of the N. E. and the winter

ice fields of the Kitami coast. Rivers became the highways to the wide plains extending inland; surveyors guided by the Ainu, the original inhabitants, explored the valleys. Mines were opened up. Railroads followed—a thousand miles of them now. (We have the privilege of addressing the station staffs at stated seasons.) Lands were granted large holders who sublet to tenants. Hamlets form—a blacksmith shop, a restaurant—soon becoming a place of ill repute, a general store with saké in large evidence, other smaller shack stores displaying on rough shelves their entire stock of matches, canned goods and bottles.

Early in the history of colonization the government constructed twelve huge camps; instead of tents, building substantial farm houses each set in the midst of several acres of good land, and offering the farms to soldiers in the reserves. These *tonden*, soldier colonies, have now become the property of the former reserves.

Christian Settlements

Here and there a group of Christians from the South with high ideals of civic righteousness relieve the social wilderness, but tenant farmers with other ideals encroach; small tradesmen gradually assemble and the Christian settlement is assailed from within and without; not that the original Christians have weakened, but the world has massed in its forces about them. There are isolated Christians, standing true for years in the midst of a crooked and perverse generation, winning its respect and making its comradship some day easy. Meanwhile the Buddhist priest has come in, building for himself first a little farmer's shack. About him the farmers are from various parts of old Japan and of various sects. He visits them. "You belong to a different sect but as I am the only priest here, let me serve when you have need of me." Death comes to a family. The priest is called on to conduct the funeral. A new temple tie thus comes about; gradually the community's thought centers on the little temple he has begun to build. In the large farms or ranches, in order to satisfy the religious cravings of the tenants a

tutelary shrine is set up. Or to quicken the business of a town a shrine to the fox god, patron of fields is erected and festivals organized.

Christian Work

With the beginning of colonization along the coast on the plains and in the mines, Christian work began. The Church Missionary Society early worked among the larger coast towns; Bishop Andrews, lately resigned, being conspicuous in that pioneer work. Methodists work in the South with a girls school in Hakodate; Presbyterians rather in the interior, with a girls' school in Sapporo and Kindergarten in Otaru; Congregationalists East and North, all three in the four great cities of the Island, Hakodate, Otaru, Sapporo, Asahigawa, as well as up through the rich Ishikari plains. Until recently the Baptists had work in the Island. They have withdrawn except from the city of Nemuro in the N.E. province. Lately the Lutheran Church represented by the Finnish Mission, and the Seventh Day Adventists have added each an Hokkaido station to their general work. Practically all the Protestant work done for the Ainu people, who number about 16,000 here, is conducted by Dr. Batchelor. With Dr. and Mrs. Batchelor is associated in this work Miss Edith M. Bryant who lives in Piratori, the old capital of the Ainu in that region.

As new believers from the South or from our own large cities settled here and there, the earlier missionaries endeavored to follow them up. Eventually this necessitated travelling over one anothers' trails. Some years ago Bishop Andrews called a conference of Japanese workers and missionaries of all churches for counsel in country as well as for devotional purposes. A few years later the missionaries made an informal agreement, while continuing old work, to open up new only within the territory to be alloted each Mission and for the entire evangelization of which each Mission should hold itself responsible. This agreement has been substantially followed. The independent Japanese church bodies, however, are not in the arrangement and feel free to begin work wherever the need seems greatest.

Some Results

In C.M.S. work there are 1513 Christians and in the Diocesan work 1288 Christians; total, 2801. This total includes the 1000 or more Ainu Christians. There is 1 self supporting Diocesan church. The Congregationalist has seven and the Methodist and Presbyterian bodies have four self-sustaining Churches each, beside the aided work.

Difficulties

Busy-ness. It used to be said that the long cold winters gave men the opportunity for study, but the stress of the war years has delayed the threshing and sorting, called for increased output of timber, and drawn the near farmers during the snow mouths into the labor market. A preoccupied man with a Sabbathless past and remunerative present has, or thinks he has, little time for religion.

The chance to get rich quick in our present economic conditions invites the speculator, who has come north to attain wealth rapidly, by methods moral or otherwise, to be spent ultimately in the south.

Lawless vice—presumably not confined to this Island, but vicious institutions forbidden by law are tolerated by the police, especially in the new towns. Some of marriage customs are of the most irresponsible sort. Geisha are to be seen brazenly every where in public places.

Opportunities

A *freed* spirit exists here. Whatever of temples and customs Buddhism has introduced all is visibly *new*. As a rule the old people are in Old Japan near the ancestral graves and temple. Tradition and heritage are immense forces in Japan but in the Hokkaido they are weakened forces.

Needs:—We assume of course spiritual equipment. (a) prayer; a man will get more guidance out of thirty minutes waiting on God, than out of a whole morning of head scratching, book fingering or *sodan*. (b) the Bible; of course the main thing is by all means, at all times, to get the essence of the Revealed truth into the mind and will of all men. (c) the Spirit; of course our work is either spiritually successful or humanly futile assuming this.

1. We need to carefully nourish and use the ISOLATED believer, by correspondence, visitation, companion *dendo;* so that such a one will gladly—as he does —praise the Lord—consent to use his house as a preaching place.
2. There are at least FIVE CITIES in the Hokkaido where it seems missionaries should be located. One province too, Teshio, which contains none of the five cities referred to, should have a missionary family. We believe, apart from the depressing environment of the appalling numbers of the south such a family would have the inspiration of—so to speak—a possible task.
3. NEWSPAPER DENDO and Post Office tract distribution, especially from the end of harvest till plowing time, are advertising and educational schemes of the first order.
4. RADIATION: The great idea of the Japanese pastor is to draw men out of society into the Church—an intensive ideal: the great idea of the missionary is to get the gospel to every creature—an extensive ideal. Radiators are sorely needed every where, but especially in our Island where the population of 2,000,000 is so widely scattered. We need a group of Bible men, with or without much education, who will go out two and two because they WANT to tell the people about Jesus Christ. If such men are to be had we could well afford to support them.
5. But a better plan, the ideal, the best plan, would be to have the Christians from the churches set apart their Sunday afternoons and as volunteers go out two and two for such work. It is easy to prophesy that a universal movement of this sort would speedily evangelize Japan and save the church. It is Biblical, practical, imperative, quickening and blessed.

II.—THE TOHOKU

By Christopher Noss

The six prefectures at the northern end of the main island (Tohoku Rokken) comprise nearly one-fourth of the area of Japan proper and a little more than one-tenth of the population. Compared with other parts of old Japan the North is less densely inhabited. It follows that locomotion is more of a factor in evangelism here than elsewhere.

The Country

The increase of population, though not inconsiderable, is less rapid than in the other three-fourths of the nation. The enterprising people are apt to drift toward the South. There is no inherent reason why this should be so. Unutilized agricultural and mineral resources are abundant; and to an American, the climate is preferable to that of the South. Probably the fundamental difficulty is conservatism. It was excessive conservatism that put the North on the losing side and in the position of defeated rebels at the time of the Revolution (1867), and the result was, of course, to retard its development a full generation, economically as in other respects. Exploitation of natural resources has been so far almost altogether in the hands of southern capitalists. The economic currents therefore have not been favorable to those who would establish churches and push them on to independence. A relatively successful pastor has just told me that though he often sends one or more of his choicest members to another church, he almost never receives any by letter, and his experience is typical.

The comparative remoteness of this region and lack of modern enterprise may explain why it is that white folks are so rarely seen here. Twenty years ago, when the new treaties, abolishing extraterritorial privileges and permitting foreigners to travel and reside where they pleased, went into operation, many of the North expected a considerable influx. I remember that on the

eve of that change a caller asked me whether many foreigners would arrive on the following day. I replied that there was no reason why any white people should want to move into Tohoku, but my guest was impervious to so unconventional an opinion, and after I had done my best to persuade him that no one would come, inquired naively whether the new comers would rush in by the first train the next morning or drop in gradually one by one. The increase has been about one adult white person a year. There are not more that one hundred in Tohoku to-day. There were in 1899 62 missionaries, of whom 43 lived in Sendai; to-day there are 82 missionaries of whom 36 live in Sendai. There are a very few teachers, but no businessmen. Missionaries elsewhere who have to struggle with problems created by the presence of dissolute specimens of their nation may well envy the workers in North Japan.

Intemperance

Most of Tohoku is steeped in alcohol. The largest city, Sendai, has a population of 115,113 in 19,890 households. It is the seat of a Government University and all sorts of educational institutions, public and private. Education and religion overshadow all other interests. Christian establishments are very prominent and are scattered all over the city. There are nine different Christian educational plants, fourteen churches and twenty missionary residences, not to speak of the great orphanage, and other enterprises. The assertion that Sendai is the most nearly Christian city in Japan is amply justifiable. But the city still reeks with liquor. The Kwahoku Shimpo is authority for the statement that in Sendai last year of refined *sake* (liquor distilled from rice), not to speak of other sorts, the consumption amounted to 629,361 gallons, valued at over one million yen, which was an increase of 51,653 gallons over the previous year. That makes an average of nearly 32 gallons for each household. Such being the state of the intellectual center of Tohoku, the condition of its less enlightened districts may well be imagined. We wish godspeed to

Mrs. Root in her campaign to make Japan dry. In our north country alcoholism is a far more serious obstacle to Christian evangelism than any opposition from the old religions.

Conservatism

Conservatism prevails also in the Buddhism of Tohoku. The ancient sects, Tendai and Shingon, are stronger than those that worship Amida. Nichiren rarely appears. The variety of Zen called Sodo predominates. About every other priest belongs to this sect, which has a large educational plant at Sendai. The newer Buddhism seems to be relatively stronger, and the opposition to Christianity more vigorous, in Yamagata and Akita Prefectures, on the west side, than along the east coast, where a great deal of the country is practically *mu-butsu* (without Buddha). At any rate the missionary in Tohoku is not required to engage much in religious controversy; the issues are mainly practical.

In regard to the Christian forces, the writer made a careful survey twenty years ago, and has been watching developments closely since. In these twenty years there has been no marked change in the dispositions. In the main the same bodies are continuing the same lines of work. The salient fact is that there is a wider distribution, as is indicated by the fact that there are now fewer missionaries in Sendai than there were then. The Missions concerned may be divided into four classes:

Backward

1. Those that have curtailed their operations. The Greek Orthodox body was formerly very strong in the country between Sendai and Morioka, having at least one worker in every *gun* (county), but since the death of Bishop Nocolai, and on account of the failure of support from Russia, there has been a lamentable retrenchment. There is a rumor that the fine property of the Orthodox Church in Sendai, which occupies an ideal location, is to be sold, the proceeds to be turned into endowment.

The Congregationalists lost their great leader when Dr. De Forest died, and no one has come to wear his mantle. The American Christian Convention, which was

very active and efficient in Sendai, Ishinomaki and Ichinoseki, and in the intervening country, with characteristic regard for comity and cooperation, has diverted much of its energy to Tochigi Prefecture, lying just south of Tohoku, hitherto a sadly neglected field.

Standing Still

2. Those that have done little more than maintain their old work. The Roman Catholic organization still has its faithful French missionaries well distributed over the field, though the younger and more vigorous men have been for some time with the colors in France.

The Methodist work in Hirosaki, Bishop Honda's home-city, in Aomori Prefecture generally, and in other parts of Tohoku, is well maintained; but the authorities of this great body have not been pushing forward so far as their northern churches are concerned. The Methodist women, however, are rendering excellent social and educational service at Sendai and Hirosaki, and are the mandatory power in charge of the Sendai Christian Orphanage. The Evangelical Association has placed two women in its field in Fukushima Prefecture; but has not increased its work extensively.

The Baptists from their centers at Taira, Sendai and Morioka have continued their faithful work on the east side, while the Churches of Christ have held their own with Akita and Fukushima as bases.

Forward

3. Those that have expanded. The Tohoku Mission of the Reformed Church in the United States, (Nippon Kirisuto Kyokwai) is active in all parts of the southern half of this region, and is rapidly advancing in the northern half, having early last year taken ever the interests of the Reformed Church in America (Dutch Reformed) in order to enable the latter body to concentrate its forces in Kyushu.

The American Episcopal Church, under Bishop McKim of Tokyo, has been doing intensive work at prominent, strategic points all over the North. Establishing a training school for women workers at Sendai, they maintain efficient kindergartens at a number of places.

They employ relatively a large number of missionaries, very many of whom are single women.

4. The new organizations are the Oriental Missionary Society, the Salvation Army, the Young Men's Christian Association and the Seventh Day Adventists. The first-named has done a great deal in the way of distributing tracts from house to house, planning to cover the whole country. The Salvation Army also engages the services of many Japanese workers; but has not yet begun institutional work. The Y. M. C. A. and the Adventists have each placed a missionary family in the field.

Experience has shown that those who would evangelize North Japan will have to depend largely on men of the North trained in the North. Workers brought from the South usually find the environment, both physical and psychical, too chilly for them, though there have been some admirable exceptions. At the same time, if the workers trained in the North are not to be provincial and behind the times, it is important that they should have opportunity for some postgraduate work with the more advanced churches of the South.

The great problem to be solved here is one of personnel, not of method. To be sure, a faulty method may ruin a worker, failure breaking his spirit. But our most capable evangelists see clearly that in the long run all methods must be strictly subordinated to the aim of bringing the people into vital personal touch with inspiring personalities.

Mr. Kanamori conducted a strenuous campaign last autumn in twenty-two cities and towns, reaching all parts of Tohoku. His hearers totalled 35,700, of whom 6,009 were enrolled as "deciders." It was a fine piece of work, but no one knows better than Mr. Kanamori himself that the net result will depend on the warmth of the spiritual atmosphere maintained in the churches to which these deciders are directed.

Kindergartens

The kindergaten is a favorite method of social approach to the non-Christian community. Care must, however, be taken to maintain a high educational standard. There is

now a great deal of complaint that the numerous so-called kindergartens conducted by persons who have slight competence for this difficult work, really spoil the children and unfit them for serious work when they go up to the common school. Where this prejudice exists the clientele may be reduced to the families that send the children to the kindergarten to get rid of them. It is good to care for such children, but a sound evangelistic policy must aim higher.

Most of the workers proceed upon the principle that our first business is to establish churches. A few believe that the time has not yet come to attempt this; the soil must be well prepared before churches are planted. Barons Shibusawa and Morimura are said to be giving aid to a small movement, of semi-Christian character, to engraft upon the rural young men's associations a new organization called *Shuyodan* (spiritual culture band).

Considerable literary work, on a small scale, is being done, and it is probable that Mr. Pieters' recommendations will be tried out in the North.

The opportunities and the plans are very promising; only workers are needed to take advantage of them. The immediate need of Tohoku is that the number of evangelistic missionaries be doubled and distributed over the field in twenty groups, each responsible for a population of about 300,000, in a district averaging 30 miles by 40. Then we could begin to see daylight.

III.—WEST CENTRAL DISTRICT

By D. Norman

For the sake of this purview we rest a while and take stock. A feeling of relief and more, of great gratitude moves our souls as we realize that the dire disasters predicted of Christian work when the war began five years ago have not come nigh us. We were then told by those who do not believe in Christ that one effect of the European war would be that the work of Christian missions in the Far East would be at an end for a long time to come. The war has come to an end and we are here finding more open doors, a heartier welcome, more enquirers, a greater demand for Christian literature, more people wanting to buy Bibles than we ever found before, more opportunities than we can meet, and a feeling that if our staff were doubled all round we would still be far too few for the demands made upon us.

Our Field Central Japan

Let us take the train at Ueno station and go around the great belt line which will give us a chance to see Central Japan. From Takasaki we soon go through the tunnels into Shinshu passing Karuizawa, the world-noted Summer resort and Asama the active volcano on our right. Through Nagano city better known still to millions of Japanese by the name of the great Buddhist temple, Zenkoji, we go into Echigo and at Naoetsu we turn westward along the sea coast to and through Toyama, Ishikawa, and Fukui kens. At Maibara junction we change for Nagoya the great rising commercial center. Here we will change cars again and go up the Kiso valley to Shiojiri and thence past Lake Suwa and the swarming silk-producing population through a village that is jumping into cityhood without passing through the intermediate stage of being a town. Soon we are in Kofu the capital of Yamanashi and on down to the plains again into Tokyo. But we must go back

again so as to see something of Shizuoka province and city and then we will have seen nine provinces occupying a section from Pacific Ocean to the sea of Japan across the heart of Japan with mission work that is of the oldest and newest, churches in all stages of development, scenery and sights varied and beautiful beyond the limits of our space or powers of description and containing people equally varied in temperament and aspiration. Some eight missionary societies are operating in this region that we have thus hurriedly passed through and as results of their work we find a number of self-supporting churches in some cities and towns, and a still larger number steadily going on to self support and autonomy.

Difficulties and Conditions

Speaking of difficulties encountered in the work we have the following from those with whom we have consulted—not only foreign missionaries but also Japanese, some of them native to the locality or province for which they have spoken. "The great hindrance to the work here is the commercial spirit and we have felt it more during the past year than ever before.....Our co-workers have often spoken about the money-making spirit and they are sometimes discouraged by it." Another writes "Buddhism is strong but commercialism is stronger and is a greater hindrance.....W. San who has lived in this province over twenty years says that materialism is stronger than ever before." In some parts of southern Shinshu where the Buddhist temples were burnt at the time of the Restoration, atheism prevails and the people are still averse to Buddhism, with morals at a very low ebb. This is said to be a much worse condition than that prevailing in Echigo and Etchu where the people are devoted followers of the teachers and priests of Buddhism.

In Fukui ken peculiar and deeply rooted prejudice against Christianity still prevails. This is in many cases encouraged and fostered by teachers and officials. Children and youths who attend Sunday schools and preaching services have frequently expressed a desire to

become Christians but say that their parents have forbidden them. "Officials and educationalists are influenced by what they think is public opinion in the constituencies that they serve." Hoary customs and traditions from the dim and misty past prevail and in many places not only in Fukui Ken but in Etchu and Echigo also, localities are under the thrall of these things to such an extent that for one to become a Christian means social ostracism; or at least the majority fear that it means this. This fear is kept alive by the influence of active priests in some places and by the general conservativism, religious conservativism being the most Extreme of all varieties and types. The more progressive and advanced among the people of the West Coast say that it requires much moral courage to avow oneself a Christian in the face of the opposition from relatives and priests that will surely be encountered. They also say that one form of immorality so prevails that young girls have no sense of shame in discussing among themselves their chances of becoming concubines, prostitutes, geisha, or of marrying in a legal manner. This from a resident of Echigo was given as an illustration of the low moral level to which the people had fallen and also as explaining the spiritual deadness. In Shinshu a somewhat different condition prevails, The people are fond of argument and discussion, are more independent in spirit, given to the clan spirit and will keep alive old feuds for generations. Criminal statistics show a bad record for Shinshu but the crimes that figure most largely are not of the violent and sensual varieties but of the intellectual, if fraud, trickery and cunning are to be classified as intellectual. One says that one of the greatest hindrances to progress at present is the type of Christians already produced. One writes that Christian life is not high enough, not sufficiently different from the lives of unbelievers to influence the community. Church members do not observe the Sabbath, have not courage to attack existing forms of intemperance and legalized vice. They are too self-centered."

Improvement

One experienced missionary writes; "a change is passing over Japan since the defeat of Germany. Christians say that during the war it was practically useless to talk with people about Christianity so confident were they that Germany would win as the result of her thorough preparation; that the Christian claim that a nation's strength was in its spiritual defences was weak and useless talk, that Japan needed more military power of Germany's kind. But as they have seen Germany's military machine broken and laid low such ideas have been dispelled and there is a new readiness to listen to a spiritual message." In one town which is fast becoming a great industrial center thirteen have been baptized during the year and the members have shown remarkable activity in working with the preacher in street preaching, tract distribution, visiting, and all lines of church work. They have held special meetings for all classes of society, such as merchants, factory hands, women, children etc. and are making preparations to erect a church building. In some places there are signs of an awaking that means a more aggressive type of Christianity. In one town where as yet the number of Christians is less than a score, and the work has encountered peculiar opposition and difficulty, several young people have been baptized during the past year and the young Christians have set to work to buy a site that they may have a church of their own and not be receiving rent from the missionary society. They soon succeeded in securing a lot in the most desirable part of the town. In another town, Iida in Shinshu, the members seven years ago bought a splendid site of nearly three hundred tsubo with two buildings which have served as church and parsonage very well up to the present. Now however they are beginning to find that they must plan for greater things and after much deliberation they are starting on a campaign to raise in five years the sum of yen fifteen thousand for a new church and parsonage. Some of the members say that they pray and work that their town and county may be

evangelized thoroughly and they must prepare for it.

One missionary tells of some very encouraging features in the spiritual life of the local church where he lives. At the beginning of the Lenten season the church committee decided upon morning daily services at 6.30 to 7.00 a.m., Sundays excepted. These were to be conducted by the lay members, not the missionary or his workers. He did not expect to see many besides the workers in attendance but with thankfulness he said that there had been an average of twenty or more and they had discovered some Christians who had moved into the place and had not made themselves known. These new comers had been led to come to the Lenten services and had continued to attend regularly. The members also undertook to do street preaching and had been very effective in this and had been blest in doing it.

Were all the missions and Japanese Churches working in these territories fully manned they would still be very inadequate to the tasks before them but they are greatly undermanned owing to the fact that the war has taken away at least four missionaries and kept at home others under appointment. Abnormal conditions created by the war have made it impossible for pastors and evangelists to live on salaries that five years ago were not what they should have been and some have been compelled to enter other callings. Missions and church boards have tried to meet the needs by specials varying from ten to forty per cent increase over the ordinary salary. But in spite of all these difficulties we find a general feeling of thankfulness and optimism among both Japanese and foreign workers and their faith and optimism are justified by what they see of growth in grace and increased activity on the part of the churches under their care.

IV.—TOKYO AND ITS ENVIRONS—THE KWANTO DISTRICT

(Including Kanagawa, Chiba, Saitama, Ibaraki, Tochigi and Gumma Prefectures and Tokyo Fu)

By C. P. Garman

A characterization of this section as a unit is made impossible by its great diversity. Some of its diversifications are shown in the numerous fishing villages of its long shore line; in its coal, copper and silver mines in the mountains of Ibaraki and Tochigi; in its large agricultural districts in the plains and river valleys; in its scenic and rest resorts in the Nikko mountains and at the seacoast in the Hayama and Kamakura districts; in the great port city of Yokohama with its foreign settlement, and in Tokyo, the capital and metropolis of the Empire, with its complex life and variety of interests about which hundreds of pages have been written and hundreds more are destined to be written.

The Rural Sections

Data are not available for a careful study of the rural sections. Perhaps the following brief summaries may suffice, and may be considered representative of the country districts as a whole.

Ibaraki Ken has a population of 1,381,893. It furnishes much of Tokyo's coal, and some copper. One copper mine ordinarily employing less than 10,000 men is said to have employed between 50 and 60 thousand part of the time during the war. Fishery and marine interests give employment to thousands. There are 2835 Shinto shrines under the ministration of 348 priests, 1356 Buddhist temples and 507 smaller places of worship under the ministration of 904 priests. Christians report 1347 resident members with 32 pastors and evangelists, and 16 Bible Women. The Roman Catholic, the Russian Orthodox and twelve Prostestant societies are represented. Two families and three single workers, representing the American Protestant Episcopal Church, the Baptist

Church and the Society of Friends are the only missionaries in the ken, and are all located in the city of Mito. Six kindergartens enrolling 169 pupils are the only Christian educational or social welfare institutions maintained.

Tochigi Ken has a population of 1,087,019. Social problems are furnished by the congestion of laborers at the rich copper mines and at smelters, and by the crowds of visitors attracted to the beautiful mausolea and stately cryptomeria trees at Nikko and catered to by the institutions of organized vice at that place and at Utsunomiya. Official statistics give the ken 2454 Shinto government-supervised shrines under 281 priests, 178 non-government shrines, and 969 Buddhist temples with 632 resident priests. There are 9 Buddhist sects, 11 non-Gov't. Shinto sects and 10 Christian denominations in the field. One family, 2 single women and three Roman priests are the only missionaries. The Japanese force has 19 pastors and evangelists and 3 Bible Woman. A year ago the Russian Church had 5 workers, but at least a part of these have left Christian service since the Russian revolution stopped the funds from that country. A Girls School enrolling 38 pupils and 3 kindergartens with 175 in attendance are the only Christian educational institutions, while no other social service is reported. The Russian Church reports a constituency of 700, the Romanists 352, while the Protestant bodies report a resident membership of 543. The dearth of Christian work in this ken is well shown by the fact that this total resident membership is less by almost one hundred than the number of Buddhist priests alone, and only about twice the number of the Shinto priests.

Saitama ken with a population of 1,432,856 is scarcely less needy. Two missionary families, 44 evangelists and 20 Bible Women consitute the working force supplemented only by 631 resident members of 26 churches and 10 preaching places. Four kindergartens and 1 small sewing school completes the effort that Christians are making for the betterment and salvation of this province of almost a million and a half souls.

Chiba Ken, (population 1,493,791) and the rural districts of Kanagawa Ken (total population, including Yokohama, 1,079,871) and the rural parts of Tokyo Fu are likewise almost untouched by the gospel. Nowhere has Christianity begun to form the warp and woof of society. Here and there is a small group where it may be said that the mustard seed has sprouted and shows life, but nowhere in these rural districts and towns has the tree produced branches on which the fowls of the air may alight.

City Districts

In the districts mentioned above are a number of cities varying in population from forty to sixty thousand. It remains for us to describe briefly some of the conditions in the metropolitan district of Tokyo-Yokohama which more and more are being bound together in educational, commercial, industrial and social relations as well as by increased traffic facilities. The public road, electric and steam railways and water connection between the cities are lined with various industries, the largest of which are shipbuilding, steel mills, and electrical supply companies. This section between the two cities is almost untouched so far as Christian work is concerned.

Yokohama

Yokohama (estimated population, 460,310) with its European and Chinese settlements, its fine harbour and busy wharves, its foreign consulates, and hotels, its stores with silks, embroideries, porcelain and curios arranged to catch the eye of the foreign visitor—is the gateway to Japan best known throughout the world, and a representative cosmopolitan commercial city.

The Roman Catholic Cathedral, an Anglican Church and a Union Church minister to the European population, and there is one church maintained for Chinese. The latest available report gives 12 churches and 14 other preaching places for Japanese. Christian schools and departments are maintained with enrolment as follows; six Girls Schools, 1073; two Girls Higher, 81; two Bible Women Training, 60; three Primary, 542, one Boys School, 210; English School (one day, two night) 450;

one School for Blind, 16; four kindergartens, 403. Of these 22 schools, 1 each of Boys, Girls, Primary and Kindergarten are maintained by the Roman Catholic Mission, while the remainder are divided among the Methodist, Episcopal, Methodist Protestant, Baptist, and Reformed Societies and the Y.M.C.A. In addition to these, the Anglican Church maintains a school for Chinese. The great need for a Boys Middle School is to be supplied by the Baptist Mission, the first year class to open April, 1919 in temporary quarters, awaiting the erection of a fine plant in the near future. In this venture they have the backing of the city, which would otherwise have been under the necessity of increasing its own schools.

Tokyo

Tokyo, with its court and diplomatic circles, its thousands of Government departmental employees, with its banking and wholesale district forming in itself a fair-sized city, with its educational institutions enrolling tens of thousands of young men and women (among whom may be found Koreans, Chinese, Philipinos and Hindus) creating probably the greatest student center in the world; with its ever enlarging resident suburbs; with its rapidly growing industrial belt lined with festering slums; with its body and soul-destroying vice districts scattered here and there,—this giant of the east which has absorbed so much of the good and the bad of the west, forms the greatest problem that confronts those seeking the salvation of souls and society in Japan.

1916 statistics give the city proper a population of 2,281,421 (in an area of 30 square miles), and Tokyo Fu a population of 3,500,830. What may be called the Greater Tokyo, a section containing 90 square miles, has at the present time easily 3,300,000 inhabitants. The density of population varies from 18,574 per sq. mi. in the resident ward of Kojimachi to 138,232 in Asakusa, with an average for the city of 72,867.

Christian activity in Japan, like most everything else, centers in Tokyo. Reference to the Missionary Directory appended to this volume will give evidence to this fact.

In truth, it will over-emphasize it, for that list carries the names of retired missionaries, missionaries just leaving on furlough and those taking their places in their absence, and missionaries who make Tokyo their headquarters but whose work is all over the Empire. Last year's list reported 80 families and 104 single men and women, but this also includes some 40 or 50 language students. Probably 150 (including wives) are largely engaged in Tokyo. The interdenominational and undenominational societies,—Christian Literature Society, Tract Society, S.S. Ass'n, W. C. T. U., Y. M. C. A., Y. W. C. A, Bible Society, Antituberculosis Society, etc., are all working here. Of the 42 denominational Mission Societies listed in the Directory as operating in Japan (proper), 26 have work in Tokyo and suburbs. Counting the Roman Catholic, Russian Orthodox, Salvation Army, etc., and all Protestant bodies, just 21 denominations are being established in Tokyo by the missionaries of American and European chuches. As large as the number is, it is often overstated. (Six additional denominations are being established in other parts of Japan.) These 21 groups have 183 pastors and evangelists, 93 Bible Women; have an adult enrolment of 21,500, only about half being resident members, and 192 Sunday Schools enrolling 16,500 pupils.

Christian schools are maintained with departments and enrolment as follows; Four Boys Middle Schools, 2,094; three Boys College departments, 512; five theological, 130; six girls schools, 745; five girls Higher, 722; Special departments, 79; industrial, 172; Bible Training, men, 50; women 81; 4 primary (coeducational) 749; 32 kindergartens, 1,665. Methodist, Presbyterian and Reformed, Anglican and American Episcopal, Churches of Christ, Baptist and Y. M. C. A. & Y. W. C. A. are maintaining these schools. The Salvation Army, Oriental Missionary Society and Evangelical Association have the training schools. The Baptists, a Kindergarten training College (not listed above) and numerous societies and churches maintain the Kindergartens. In addition to the above, the Romanists maintain 2 boys schools enrolling 540 Middle, 80

College, and 420 primary school pupils; four girls schools enrolling 496 primary, 439 regular and 720 Higher School pupils; also, 3 kindergartens enrolling 183. The Russian Orthodox Church has 58 boys in theological school, and 81 girls in training. One Girls School and one large Boys School conducted by Japanese have no denominational affiliation but are Christian in spirit and purpose. A union Womans Christian College is opening its second year in April and its temporary quarters bids fair to be filled to its entire capacity. Of the 230 social service institutions recognized by the government of Tokyo Fu, 1 is under Shinto supervision, 25 under Buddhist, 46 under Christian, and the remaining 148 are not reported as having religious affiliation. Orphanages, Homes for Aged, School for Blind, School for Dumb, School for Feeble Minded, Apprentices School, Employment Bureau, School for Poor, Hospitals, Poor Relief, Aid for ex-convicts, Day Nurseries, Night Shelters, Girls Rescue Homes, etc., are some of the forms of work undertaken.

Some Needs

In listing some needs of this section, I shall simply repeat statements that have been made again and again, making no attempt to arrange them according to the imperativeness of the need.

1. The rural districts need large reenforcements.
2. The neglected industrial sections in Tokyo and between Tokyo and Yokohama should be cared for in the near future. Since Mr. J. M. Davis's clarion calls to this need some two years ago, several societies have become interested and are planning to undertake work in certain districts. While there should be cooperation and coordination on the part of those undertaking new work, it will be a long time before there is danger of overcrowding.
3. Special effort should be made to serve the multitudes of small shopkeepers, and to win them to the church and to Christ.
4. Preaching and propaganda should be much more

largely supplemented by practical demonstration of the Christian spirit. The church equipment and the church membership should be put to work more in different forms of work for social betterment, thus forming points of contact that will give opportunity for soul saving and society saving.

5. Cooperation in training ministerial candidates, thus reducing expenses and freeing workers for other needy work.
6. Funds for plant and endowment of the Womans Christian College so well started under union administration.
7. The Christian University about which we have been talking so long.
8. A plant for the Tokyo Union Church which will adequately serve the growing constituency, and adequately represent Christianity in this non-Christian capital.
9. Equipment and endowment for the Tokyo School for Foreign Children. The conditions set forth in these last two statements illustrate the truth of that old saying about the blacksmith's horse and the shoemaker's child.

V.—THE GIFU, AICHI AND SHIZUOKA PROVINCES

By D. S. Spencer

Physically

These three provinces occupy a central position in the Japanese empire and are shut off from sections to the east and west by natural mountain barriers. These barriers have tended in the past to produce a people somewhat provincial, and with peculiarities which are to some extent the natural product of the physical and other limitations. Modern methods of communication, of education and of industrial life are gradually working a profound change in the people, some 5,900,000 of whom crowd this section till large areas are now populated to the number of 1,100 per sq. mile.

All the northern two-thirds of Gifu is mountainous; Aichi is mainly a vast open plain facing the sea; Shizuoka is mountainous in the north, but all its southern and sheltered area is a congenial and rich seacoast. All these lowlands furnish rich agricultural sections, while the forests of the Kiso River valley and watershed speedily supply timber for the homes, factories and temples of the people.

The chief cities of the section are Nagoya, 500,000; Shizuoka, 71,500; Gifu, 54,000; and Toyohashi, 50,000; while villages and towns of from 1000 to 30,000 are recorded by the hundred.

This whole section is advancing rapidly on industrial lines. Nagoya city alone reports 15,000 factories and 75,000 operatives. Cotton thread, cotton fabrics and porcelain ware lead her productions, while a large business is done in silks, lacquer, clocks, cars, etc. Shizuoka is a center for the growth of tea and oranges. Gifu attracts by its manufacture of umbrellas, lanterns, napkins, and other articles composed chiefly of paper.

Along educational lines the conditions average well with other sections, but are excelled in centers like Tokyo

and Kyoto. Nagoya city has 18 secondary schools, with nearly 10,000 students, and educational interests are growing. There are more than 50,000 children in her 55 primary schools, and the education of the people has a strong and intelligent advocate in Governor Matsui, who is decidedly friendly to private schools.

Morally

Of the moral situation it is difficult to write calmly. The moral standards seem to be higher in Shizuoka prefecture than in the others; but even here they are bad enough. Nagoya city has 17 breweries, and 667 licensed *sakaya*, while intoxicants are freely sold at all restaurants, tea houses, and groceries, and in fact by anyone having a license to sell goods of any kind. These license fees bring the city a large income, and hence are well fortified. But the mightiest force for evil is the system of licensed prostitution which casts a blight upon the whole region. It has its segregated section in each of the large cities. The Nagoya main section numbers 196 houses, and 1,589 women. They have an average of 290,111 guests per month, and the revenues to the city from this source run into the millions annually. Instead of this being a preventive of widespread traffic in evil it is now certain that the unlicensed element is even larger and more dangerous. The Geisha element is another section of social rottenness which brings a danger even more insidious than the licensed and more public sort. It is believed that the moral sentiment of the community is beginning to awaken. A new and strong *Kyofukwai* has recently been formed, and another organization to include a wider range of the public is under contemplation.

The religious forces of these provinces are not to be forgotten. Both Nagoya and Gifu are exceedingly strong Buddhist centers. Shizuoka is far more liberal in spirit. Much of the financial support of the great temples comes from this section. The real estate investments of the Buddhist temples in Nagoya make a city map of surprising interest. A single one of them has property in the city of more than twenty-one times the value of all the Christian property thus invested.

The Work

The attitude of the official classes toward Christian work is usually one of indifference. Occasionally an officer is found who is frankly friendly; some are slightly patronizing; but with the exception of an occasional school teacher, the bitterness of past opposition is over. There is of late a spirit of real inquiry manifest among the young people, especially the student classes, and this of both sexes. Genuine conversions are taking place; and solid building of foundations is now manifest. Dr. Coates at Hamamatsu is witnessing unusual advance in his work. Christianity has affected Shizuoka prefecture as a whole more deeply than either of the others under review. In Aichi province, The Methodist Protestant Church seems to lead, followed closely by the Episcopal and the Presbyterian and the Methodist in this order. In Gifu province the Presbyterians lead on the whole, the Episcopal closely following. In Shizuoka prefecture the Methodists are decidedly in the lead, the Methodist Protestants follow, while the Episcopal stands third in order. The following figures will represent the three sections statistically, no mention being specially made of the individual denominations.

	Organized Churches	Chapels	Memb.	Sunday Schools	S. S. Schol.	Kindergartens	Children	Other Xn. Sch'ls	Scholars
Aichi	20	54	2295	91	5761	11	475	4	777
Gifu	4	12	373	21	813	3	116	1	50
Shizuoka	17	81	2926	122	6690	3	147	4	319
Totals	41	147	5594	234	13264	17	738	9	1146

Besides the Missions above working, the Lutherans in Nagoya, the United Brethren in Aichi and Shizuoka, The Salvation Army in all three sections, and the Universalists in Shizuoka should be noted. This whole section is one which will ultimately affect very strongly the future of this people.

VI.—THE KWANSAI REGION

(Not the historic Kwansai, but the portion included in Shiga, Mie, Nara, Wakayama and Hyogo Prefectures and Kyoto and Osaka Fu)

By Harvey Brokaw

The Field

Generalities in regard to a region so diverse are almost impossible. The diversity is indicated by one of the greatest industrial centers in the Japanese empire, in the three cities of Kobe, Osaka and Kyoto; by the agricultural communities in Shiba, Nara, Mie and Wakayama prefectures, and the districts around the three great cities; by the fishing villages all the way from Yokkaichi to Maiko no Hama; by the national and international sight-seeing and pleasure resorts in Kyoto and vicinity, at the imperial shrines of Ise, at Nara with its statue of Buddha and deer park, and at Kobe with its sea-shore west; and by the great shrines and temple regions, attracting hundreds of thousands of pilgrims to Ishiyama, Kyoto, Ise and elsewhere.

Kyoto is noted for its silk, embroidery and curio interests. Nearly every house in some districts has a loom. Several immense silk and cotton-spinning mills employ thousands of operatives. And it is the second great educational centre of Japan.

Osaka, with its thousands of factories, their chimneys pouring out smoke, is well called the Manchester or Pittsburg of Japan. Nearly everything under the sun is manufactured here—a teeming hive of industry and commerce, with tremendous social, industrial and religious problems.

Kobe, "the gateway of the gods," specializes on foreign commerce and ship-building, and has its contrasting populations from *narikin*, thro heads of great banking, commercial and industrial houses, a large clerical force, hosts of workmen, to one of the worst slum districts in the land.

The agricultural regions await solutions for all the problems connected with a rural, town and small city life, with all the ramifying and lethargy-stirring ideas produced by a net-work of railroad and steamer connections.

In this region, according to statistics, there is a total population of 8,361,580, of which 2,738,542 are in the three great cities. There are about 15 cities, 125 towns, 55 villages *over* and 1910 villages *under* 5000 inhabitants.

The Christian Effort

In this large and diverse region, 159 independent or aided churches are operating. There are 50 other preaching-places. The Christians number 24,600. The Japanese evangelistic force is 220. The missionaries number 204, of whom 187 are in the three great cities, leaving only 17 for all the other cities, towns and villages—a striking inequality. Missionaries, however, visit the rural regions more or less regularly from the cities.

The Christian educational effort is represented by one university, 6 theological schools, 5 colleges or high schools for boys, 11 colleges or high schools for girls, 35 kindergartens, 2 kindergarten teacher training schools, one primary school, 10 English night schools and 4 industrial or art schools. As with the missionary force, these institutions are chiefly in the three great cities.

A study of the statistics presents some interesting averages:

a. There is one Christian to 340 inhabitiants. That is, about three tenths of one percent.

b. There is one Japanese worker for each 38,000 of the population.

N.B. Mission organizations working in this region are the American Board Mission, Omi Mission, Japan Evangelistic Band, Methodist Church of Canada, Presbyterian Church South, Presbyterian Church North, Society Propagating the Gospel, Roman Catholic, Methodist Episcopal South, Assembly of God, Baptist Church, American Episcopal Church, Nazarene Church, United Brethren Church, German Evangelical Protestant Mission, Churches of Christ, Evangelical Association, Lutheran, Free Methodist Church, Church Missionary Society, Y.M.C.A., Y.W.C.A, Bible Societies and possibly others.

c. There is one missionary for each 41,000 of the population.
d. In the three large cities, there is an average of one missionary for each 14,700 of the population.
e. In the rest of the region, excepting the visitation from the three centres, there is one missionary to 338,000 of the population.

Data seems unavailable to indicate fully the social, community-welfare and eleemosynary efforts of the Christians in this region. Increasingly these problems are being studied and the field entered. The Omi Mission has "the first up-to-date Tuberculosis Sanitarism in Japan," a community-centre at the railway settlement of Baba on Lake Biwa, and has a site in West Omi for another social-service effort. The Disciples Mission in Osaka has day nurseries and a typewriting department in connection with its day and night schools. The Society for Propagating the Gospel runs a sailors' home and does special work in an iron foundry. The American Episcopal Mission has its St. Barnabas Hospital in Osaka and industrial departments in several institutions. The Rev. T. Kagawa, connected with the Southern Presbyterian Mission in Kobe, is doing in the Shinkawa slums perhaps the most ambitions work along this line. Mr. Kagawa is Counsellor of the Yuai Kwai (Laborers' Friendly Society), editor and proprietor of the "Laborers' News," author of the "Psychology of Poverty," and lives and works right among the slum dwellers.

A number of missionaries and Japanese Christians are working in factories, industrial concerns and caring for discharged prisoners, fallen women and aged people without support.

Condition of the Work

Here there is room for difference of opinion. An optimistic expression comes from Omi: "Response has never been better in our district from all classes. Attendance at meetings, personal interviews, conversions..... in fact everything about the work is in the most promising condition." The Omi Mission disbanded last October and reorganized within three days, and still stands for

its policy of self-support, intensified effort in a limited field, non-sectarian basis, democratic control, social service and clearly defined standards.

An average opinion comes from a Southern Presbyterian in Kobe: "The attitude of the people has undergone a great change for the better. Buddhist attacks upon Christianity and anti-Christian meetings are un-heard of now.....It would not be correct to say that as yet there is any large movement of the people toward the Gospel.....Additions to the churches have kept well up to the average of past years, and contributions show a substantial increase on every hand. But, on the other hand, attendance at the church services has been practically at a stand-still and in some instances has fallen off a little."

Only one source indicated a pessimistic feeling: "In general, the past year has been very difficult, discouraging to all. Lack of workers and lack of funds has prevented advance, and general economic and spiritual factors of the present time have made the work of shepherding the flocks difficult."

But there have been difficulties. "It has been comparatively easier," says one, "to bring new people into the Church than to maintain and develop the faith of those already Christians. The comparatively large number of people who after a few years become lukewarm, and the tendency to move from place to place, has made it very difficult to build up large congregations, especially in the smaller towns." And another says, "The people are not so much opposed to Christianity as they are indifferent and preoccupied. One evangelist complains that even the little children are engaged in manufacturing small articles in the homes, and the parents count every hour as worth so many *sen*."

Two hindrances to the work will be recognized in these contrasting sentences: "The *narikin* proclaim their presence by dotting the hills and suburbs with residences suggestive of anything from a Moorish palace or a Turkish mosque to a mediaeval castle or an Egyptian mausoleum.....Among the very poor, there is real

distress; for whereas wages have arisen 50 % since the beginning of the war, the cost of living has gone up 200 %. The congestion of the slums is inconceivable."

Needs and Prospects

Perhaps the greatest need is for effort along the lines of social service and community welfare. Altho Mr. J. Merle Davis has pointed out the difficulties of combining such efforts with old line evangelism, yet a majority will agree with him that it is time to prepare carefully and to undertake enthusiastically such work. Bishop Tucker rightly points out that "social effort is the direction in which Christianity in the future will find its best points of contact with the people and its best means in bringing home the spirit of Christianity to the race as a whole." Or as another puts it, "The Christianization of the great industrial centres thro social service will test the full power of Christianity."

Social service should not be undertaken, however, with the intention of dropping rural evangelization. A revived campaign for rural evangelization, intensified efforts by missions and churches in a given region, is essential to the future of the church and to the securing of workers, as well as to the permeation of the whole land with the spirit of Jesus. As one says, "The district in one sense is fairly well covered; in another sense, it is only touched here and there." Another says, "In some of the smaller places, there has been no improvement in numbers and self-support for the last ten years." This may mean more missionaries, or more Japanese workers only. The question should be studied impartially, Probably a democratic cooperation between the two forces would produce the best results.

There can be no doubt whatever as to the need of more fully qualified Japanese workers and of the need of funds to support them. This is true in city and country. The workers for the towns and villages, at least, should be trained in this general region, men and women who understand the district and are willing to stay here. The Congregational Mission and Methodist Missions have suitable institutions to turn out this class

of men. The Presbyterians, together with the Reformed Mission (Dutch), are endeavoring to effect a union that will provide the need for these missions, Forward-looking men will query whether the efforts of these training schools could not be coordinated, with special denominational teaching as desired.

The Central Missionary Conference discussed a real need of this region—an up-to-date hospital to which missionaries could afford to go, and which would also minister, of course to the Japanese.

Finally, there is no real reason for discouragement and many reasons for encouragement. Those really in touch with the people will know that a great longing for what Christ only can give exists everywhere. One missionary says that he has "recently heard of a surprising number of cordial, friendly references to Christ and His teachings in public addresses by non-Christians." Considering that we have been passing thro war-times, and that "Jeshurun has waxed fat and kicked" a bit, and when we remember also the bearing of the victory of the allies and the effects of the Peace Conference, we have every reason to believe that all barriers are breaking down and that a great longing for the peace, purity and sacrificial-living of Christianity will soon be manifested on every hand.

VII.—SHIKOKU

By S. M. Erickson

The Island of Shikoku, just south of Kobe has four prefectures, Tokushima, Kochi, Ehime and Kagawa. The last named province is the most thickly populated district of its size in Japan. Altogether there are about 3,000,000 people in Shikoku. Most of them are farmers. Only here and there are there any large factories. There are not many cities, so we may say that this is a rural evangelistic field.

Kochi Province

The Southern Presbyterian Mission is the only body having missionaries located in the province, but there is one Kumiai church and one Seikokwai church in the city of Kochi. This province, or rather the city of Kochi, may be considered one of the more progressive places in Japan. Temples and shrines are not very numerous, and the people listen gladly to the Gospel message.

Live Church

There are two facts worthy of special mention. First, the great independent church of Kochi belonging to the Church of Christ in Japan, under the leadership of the Rev. S. Tada. It has over a thousand members on the roll. This church claims some of the leading people as its members and has a real place in the life of the city. Kataoka Kenkichi, Sakamoto Chokan and others who were great factors in the early history of modern Japan worshipped here. The church has an evangelistic spirit and is working in various places in the province. The Rev. Paul Kanamori held a meeting here last spring, when during five days seventeen hundred decision cards were signed. The other fact of interest is the work being carried on by one of the missionaries on the Nevius Plan. One fine group of Christians has been

gathered in Kochi City. They have bought their own church building and carry on their own meetings when the missionary cannot attend. These Christians are earnest and prayerful and try to keep the Sabbath. The group has been self supporting from the start. Kochi Shi is one of the best evangelized cities in Japan, one person in fifty being a Christian.

There are also churches which are not yet independent at Susaki, Sukumo, Nakamura and Aki.

Tokushima Province

The Church Missionary Society and the Southern Presbyterians occupy this province. Nearly all Middle School towns are under the care of the C. M. S., and the Presbyterians are working in the smaller places.

There is a self-supporting church in the city of Tokushima with a membership of about a hundred and fifty. Dr. Logan has a successful Gospel Hall in the central part of the city, which is open every night. There are fourteen regular preaching places in the country.

This mission, (Southern Presbyterian), reported 78 baptisms last year.

The Seikokwai, (Episcopal), has four preaching places in which resident evangelists are located. There is one independent church in the city of Tokushima. Fifteen baptisms were reported for the last year. The missionary in charge does not think that the attitude of the people toward Christianity has changed because of the Allied victory.

Ehime Provice

Three missions have work in Ehime Province, the American board, the Northern Presbyterians, and the Southern Methodists. The work of the American Board is the oldest and perhaps the farthest advanced, having three strong independent churches. One of these churches is at Imahara and has a membership of over three hundred; another is in Matsuyama and has a membership

of over two hundred and the third is at Uwajima with a membership of one hundred and fifty. These three churches have an attendance of over twelve hundred at their Sunday Schools. The one missionary family in the field has charge of five churches and one chapel in Ehime Province and two churches and one chapel in Kagawa Province with a total membership of three hundred and fifty.

Thirty-four were added by baptism during the past year. The Southern Methodists also have a very extensive work. Three of their churches, located at Matsuyama, Yoshida and Uwajima, are independent. Besides these churches there are four evangelists under the missionary who visit twelve places regularly. This mission has plans for the further development of the field.

There were eighteen baptisms for the mission force and twenty-three for the independent churches.

The Northern Presbyterians have one missionary family located in Matsuyama. There is one rather strong, but not independent, church in this place. The field is divided into four sections each having a resident evangelist. These men have charge of some fifteen out stations. The Christians seem to be interested and are giving of their means and time to the evangelistic work.

Twenty-nine baptisms are reported.

Kagawa Province

Kanamori

The Southern Presbyterians have the greater responsibility for the evangelistic work in Kagawa Province. One family and one lady are located in Takamatsu, and one family in Marugame where a new home has been built. One church in Takamatsu is independent and another in Marugame is making progress toward self support. Church buildings have been erected in five places. These buildings give a permanency to the work which was not possible when chapels were rented and moves were frequent. The mission has nine evangelists at work and nearly all the places of any size are visited regularly.

Mr. Kanamori carried on a fine evangelistic campaign here in spite of great opposition by the Buddhists. He had a congregation of thirteen hundred people in the home town of the leading Buddhist priest who was giving so much trouble. This priest held an opposition meeting with only two hundred and fifty people out. Mr. Kanamori's book was sent out to over two thousand of the voters in the province. All the teachers in Takamatsu got a copy each and this spring the book is being sent to every teacher in Okawa Gun. As a result of this "preaching by mail" we are getting a lot of isolated enquirers all over the province.

There were forty-nine baptisms last year.

The Kumiai Church has a group in Takamatsu, another in Sakaide and one in Marugame. The Methodists have work in Takamatsu and Tadotsu.

Conclusion

There is a call for more missionaries to man Shikoku adequately. The Southern Presbyterians have a definite plan for this advance before their church in America. One of their Executive Secretaries is now on the ground investigating conditions.

It is felt that greater stress should be laid on self support. Several missionaries are experimenting along the Nevius Plan with some success.

On the whole the work is hopeful, considering that Shikoku is a stronghold of Buddhism. The famous Eighty-eight Shrines which Kobo Daishi is supposed to have erected have a hold on the people. The Kompira Shrine with its thousands and thousands of pilgrims casts its dark shadow over the whole island. It is interesting to note that Prince Saionji carried a Kompira charm to Paris to guard him on his voyage.

In spite of all adverse influences there are eleven self supporting independent churches and many little groups which are earnestly praying and working for the evangelization of Shikoku.

VIII.—THE SAN-IN-DO AND THE SAN-YO-DO

By W. H. Murray Walton

"The man who lifts his face to God in heaven is he whose eyes sweep simultaneously the fathest prospect of the earth and bring to him a sense of the proportion of things." Sir George Adam Smith.

"Commentary on Isaiah."

An Aerial View

It is the year 1925 and the London-Tokyo aerial express is drawing to the close of its long journey. It is due in Tokyo by noon and the passengers are already awake as the first rays of the morning sun light up its white wings. As we look below the land is still wrapped in night, though dark masses of varying intensity in contrast to the even glimmer of the sea around suggest the cliffs and plains which mark the end of a great island. From the right-hand corner the flicker of lights on land aud sea tell of a large port: we learn it is Shimonoseki. Half an hour later the landscape lies open before us. It looks like some gigantic promontory, formed by a confused mass of mountains torn into a hundred shapes by valley and stream. Long shadows, every minute decreasing, are cast by these mountains across the land to our left and give it its name—'mountain-shade-road' (San-in-do). On the right hill and valley, village and town, akakening to the call of morn have answered to their name—San-yo-do (Mountain-light-road). The little town immediately below us is Yamaguchi, capital of the Ken of the same name, scene of Xavier's greatest triumphs, now an important educational centre. A few miles to the north on the coast is Hagi, still unmolested by the ubiquitous rail-road, whose even lines can now be seen skirting the north and south coasts. That mountainous land to the north, holding in its grasp one aqueous sapphire—Lake Shinji—and sharing another with Tottori Ken beyond, is Shimane Ken. There on the lake side stands its capital, Matsue. Those peaks on the horizon

40 miles out, are the Oki Isles. We look southwards again. That huge tract of mountain with many a broad valley, swept by that island-dotted bay is Hiroshima Ken, while Okayama Ken lies wrapped in the haze beyond. There is the sacred island of Miyajima, and there beyond flung across that broad estuary is Hiroshima, eighth biggest city in the Empire. Away to the right, almost locked in by the mountains, is Kure, the largest naval arsenal in Japan. And then beyond, village and port and island pass in rapid succession. The whole land seems to be one vast home. That white wall there is the castle at Fukuyama, busy centre of the straw-mat industry. And now we are over Okayama Ken with its deep steep valleys and mighty rivers from the inland plateaux with their teeming multitudes. The capital, of the same name, lies below us standing back from an inland bay. We look northwards again. That little town 60 miles away nestling at the base of that rampart of mountains is Tottori, capital of the Ken.

It is all one big dream. We have been looking for scarcely two hours, yet we are 200 miles nearer our destination: we have passed over five provinces covering an area of 12,000 square miles: we have seen nearly 1600 cities and towns and villages, the home of 5 ½ millions of people. Most of them are country folk, for the cities claim but one ninth, and the towns of over 5000 but one third more. Though in the different provinces no less than in individuals characteristics differ, yet perhaps it would not be inaccurate to say that on the whole the country people are conservative, religious and honest, while those in the city are increasingly liberal, materialistic and dishonest, the product of a godless civilization.

Let us look at the Provinces, or Ken, one by one, in greater detail in the same order as they first greeted our mental vision.

1. YAMAGUCHI. Area 2,240 sq. miles. Population 1,107,993. The people on the whole may be described as conservative though not bigoted, with no special like, or dislike either, for the foreigner and his

religion. Both Buddhism and Shintoism are strong. The Ken is the home of the Chōshū Clan, from which have sprung some of Japan's leading statesmen, Ito, Yamagata, Katsura and Terauchi. The largest city, Shimonoseki (72,000), the terminus of the main line from Tokyo, is the scene of the labours of several churches and societies, notably the Episcopal, Presbyterian, Methodist and Baptist. The Baikō Girls' School, run by the first named in conjunction with the Reformed Church of the U.S.A. is perhaps the most conspicuous piece of work. There is also a useful Christian literature depot kept by the Baptist Mission. In Yamaguchi (27,000) with its two Higher Schools and many others, containing nearly 4000 students, there are Methodist and Presbyterian Churches and one lady missionary, who has a Kindergarten. Mitajiri (26,000), Hagi (18,000), Tokuyama (17,000), Yanai and other small towns are shared by the Presbyterians, Methodists and Baptists. The Methodists have also got work on one of the big islands.

2. Shimane. Area 2,600 sq. m. approx. Population 761,967. This Ken lies to the North-east of Yamaguchi. In it is situated the great Izumo Shrine, associated forever with Japan's earliest legends and drawing every year upwards of a quarter of a million worshippers from all over the country. It is no small wonder then that one missionary writes: "Humanly speaking there is little prospect of progress under its shadow." Buddhism also is strong, notably the Zen and Shin Sects. Of the five Ken considered in this survey Shimane is unquestionably the most unevangelised. The missionary staff is four and the Japanese workers are less than ten. Work is done in Matsue (40,000), Hamada (13,000), and Imaichi (10,000), the only towns of any size, as well as in one or two other places.

The Oki Islands are also visited regularly. In Matsue there is a Christian orphanage. The Sei-ko-kwai (Episcopalian) are in almost sole occupation.

3. Tottori. Area 1374 sq. m. Population 473,027. This Ken skirts the North coast to the east of Shimane for a distance of nearly 70 miles and has an average

width of 20 miles. The railway runs through the entire length. In Tottori (58,000) the capital, in the extreme east the Congregationalists have a strong work, notable for the number of workers (30) sent out from the neighbourhood. In the west in the only other large town, Yonago, (28,000) the Episcopalians have a good work with a kindergarten. In addition three other places have resident workers and seven are visited, making a total of 12 out of 220 cities, towns, and villages. Buddhism and Tenrikyō are strong, though the influence of the former seems to wane as one goes east. The people are honest and conservative and for that reason are all the more worth the winning.

4. Hiroshima. Area 3250 sq. m. approx. Population 1,895,844. This Ken lies between Shimane Ken and the Inland sea and is traversed its whole length by the main line. The three cities of Hiroshima (155,000), Fukuyama (33,000), and Onomichi (32,000) are on it, while Kure (135,000) is connected by a branch line from Hiroshima. In addition there are 40 towns of over 5000 inhabitants and 388 villages. In one way this Ken is more influenced by the west than any of the other Ken, namely by the large number of emigrants it sends to and receives back from America. In addition Hiroshima City is the headquarters of an army division and the point of embarkation in time of war. It is also an educational centre of growing importance. The neighbouring naval port of Kure is growing at an amazing rate. Yet despite these facts no Ken is more bigoted and hostile to Christianity. It is one of the headquarters of the Shin sect, whose temples are flourishing and whose speakers can always be sure of a good audience. In addition several of the newer reformed sects of Shinto have a large following among the country farmer class. Several Societies and churches are at work, the most conspicuous being the Episcopalian, the Methodist and the Presbyterian. The places occupied are almost without exception along the railway or the stretch of coast between Kure and Onomichi. The sacred island of Miyajima draws over 300,000 visitors yearly but

nothing is being done for them. The Methodist Girl's School at Hiroshima, one of the best equipped in the country, is unquestionably the strongest Christian influence in the Ken.

5. Okayama. Area 2,631 sq. m. Population 1,287,168. This Ken lies along the shores of the Inland Sea to the east of Hiroshima, and has one big (100,000) city, which gives the Ken its name. There are besides 40 towns and 350 villages and about 60 Christian workers, all told. The Congregational Church is the strongest, followed by the Episcopalian and the Methodist. In the capital the first named and also the Roman Catholics have girls schools. There is also a social settlement on a small scale and an orphanage. Compared with the other Ken a more serious yet totally inadequate attempt is being made to reach the country population, work being carried on at Kurashiki and Kasaoka on the main line and Tsuyama, Takahashi, Ochiai and Kuse off it. The people on the whole are enterprising in trade and indifferent in religion, despite the fact that Nichiren is the prevailing Buddhist sect. Kongokyō and other new sects have their headquarters in this Ken.

Summary

In seeking to sum up and discover the lessons of the survey it is necessary to remember two things, the character of the people and the present occupation.

As has been said above most classes may be included under one or other of the heads, conservative or indifferent. The educated classes are increasingly ready to give an unexperimental approval of Christianity. This suggests two principles which must govern any work to be done: it must be continuous and it must be social as well as individual.

When it comes to the consideration of the present occupation, three things stand out. (i) The almost untouched nature of the country districts. There is an area of roughly 150 miles by 40 with one lady missionary and one catechist in two towns 12 miles apart. (ii) The almost entire absence of Christian social work or

Christian civic influence. (iii) The four regular schools are for girls only.

With these facts before us the following seem the most urgest needs.

Needs

(i). Regular ministry in the country by life and voice and writing. The first named, a simple resident country ministry, is the greatest need. For the second a motor is almost a necessity if anything but the fringe is to be touched by the present staff. Lastly the secular press offers scope for newspaper evangelism and the reaching of a yet wider field.

(ii). A Christian Boys School of middle or higher grade, and in addition hostels for boys in important educational centres. The educational authorities shew no opposition to Christian work, whatever may be the opinion of individual teachers.

(iii). Social work. This is primarily the duty of the Church, but it lies with the missionary societies to give the lead and inspiration. In this district there are no Christian Hospitals, no Rescue Homes, and no factory workers. At Kure with its thousands in fleet and arsenal there is one Sailor's Rest accomodating twenty.

We have swept the furthest prospect of this part of God's earth and have sought to gain a sense of the proportion of things. With this vision before us let us once again lift our face to God and seek His will for this land and for us, for if "God be our ally we must make our plans large."

IX.—KIUSHIU

By S. Painter

Land and People

The problem of Kiushiu divides naturally into two parts. A line drawn from Nagasaki through Tosu to Moji would mark this divisional most exactly. Above the line would be found the teeming population of the group of cities from Moji to Yawata, the flourishing commercial centre of Fukuoka, where also is situated the University, the important naval port of Sasebo, the old centre of Saga where one of the recently planned High Schools is to be established, and the historical city of Nagasaki. Coal mines, iron and steel works and porcelain factories abound, manufacturers from the Main Island are establishing branches in the northern part round Kokura and in this neighbourhood there is hardly a foot of land for sale.

Below the line comes the mountainous centre of the Island and the extensive agricultural districts, where the population is much more widely distributed and the means of communication far more limited. The railway having conquered the natural mountain barrier that kept Satsuma so long separated from Hige is now pushing on to link up Hiuga with Bunge and complete the tour of the Island, while the line across the centre has reached the far side of Mt. Aso from the West side and runs some miles inland from Oita on the East.

In the North the missionary body is confronted with the question of how to interest the thousands herded together in the industrial centres while in the other parts the scattered population, the few large centres, and the distances to be covered offer a problem quite as interesting but of a totally different nature. The crowds of the northern parts are occupied with their daily toil and have little time or thought for anything beyond material things. The country people are among the most conservative in Japan, often wanting nothing that is new in

the way of religion and yet with very limited conceptions of what religion really means. In some parts there is a great deal of latent and sometimes open opposition, in others the people give the workers a very friendly reception. The opposition is largely due to ignorant bigotry, but there is no doubt that just at present a set is being made against Christianity especially in the Primary Schools.

Workers

The foreign missionaries with but two or three exceptions are to be found residing in the cities of the Island and the exceptions are in the next largest towns. This is almost unavoidable on account of directing work and being accessible to fellow workers in the outposts. The churches most largely represented are the American Board, Baptist, Lutheran, Methodist, Presbyterian or Dutch Reformed, Roman Catholic, and Sei Kō Kai. The workers of the last belong almost entirely to the Church Missionary Society. The Narazenes and the Seventh Day Adventists are also represented but the work done by the Salvation Army and the Greek Church is in the hands of Japanese only. The Y.M.C.A. has a Foreign Secretary in Nagasaki.

Taking the prefectures seriatim.....

NAGASAKI has still a large number of the descendants of the old believers of the first Romanist work. In the city of Nagasaki itself they have several large institutions, a hospital with nunnery, a Boys' Middle School and a Convent school for Girls. In the country near by are several Churches and thousands of believers are reported. The Methodists have successful schools for both boys and girls and the Dutch Reformed a large Boys' school, all in Nagasaki city. The work in this city however is always overshadowed by the influence of the famous O Suwa temple and its great Festivals, which make the people hard to reach. In Sasebo good work is being done and the churches are holding their own, though the movement of men and their families through the connection with the Navy make permanent work difficult. At Omura there is a small Methodist orphanage.

In SAGA Prefecture the Lutherans and Presbyterians are at work and are reaching out to places along the railway as far as the seaside town of Karatsu. There is a Kindergarten in Saga and small ones in other centres. The establishment by the Government of one of the new High Schools at Saga may cause more effort to be put into work in this Prefecture.

FUKUOKA Prefecture has gradually become the centre of things in Kiushiu. In education this is on account of the University at Fukuoka; in commerce, from the position of the immense coal fields within its borders. These coal fields and facility for export are causing all kinds of factories to be set up and consequently large increase of population. The Methodists have a flourishing Girls' School and the Baptists a Large Boys' School in Fukuoka city, the former of which is moving to newly erected premises during the year. The Church Missionary Society has a Bible School for training men here. The churches in this prefecture are growing and doing good work at Fukuoka, Kurume, Omuta, Kokura, Wakamatsu, Yawata, and Moji, and several self supporting churches are in existence. At Moji is the only Union Church in the country. At Kurume the Lutherans opened a fine church building, which may show that some influence is affecting that old daimyo centre. Increasing trade and successful commerce do not tend to turn the minds of the people of this district towards things spiritual, but the position of Fukuoka leads to its taking a leading influence in Kiushiu affairs in all departments.

The people of KUMAMOTO Prefecture are perhaps the hardest and most conservative of the people in Japan. They adhere to old ways and customs and are very slow to take up anything that is new. There is only one city in this large Prefecture and the population is grouped in villages and small towns. In Kumamoto city the Lutherans have their Middle School for Boys and there are two Hospitals for Lepers, a Home for Aged and Orphans and two Girls' Schools, one of the last-named being in Japanese hands. The Roman Catholics have also a Girls' School at Yatsushiro. One of the great

needs of this and the following prefectures is evangelising of the country districts. Most of the towns of any size are being more or less worked but the farmer class presents a field which is hardly touched as yet. Kumamoto City was for a long time the educational centre of Kiushiu and still has a good reputation in its High School but its influence has of late years passed to Fukuoka.

KAGOSHIMA Prefecture has come more into touch with the other parts of the island through the advent of the railway. The people differ from the Kumamoto people but have a pride of their own in their old feudal system and family traditions. The 7th High School is situated in Kagoshima city but it has not a good reputation. Kindergatens represent the only Christian Institutions, but the churches in the city and at Sendai are doing good work and progress is being made at several country centres.

Mission work in MIYAZAKI Prefecture is almost entirely in the hands of the Congregational body though the Presbyterians and Sei Ko kwai have one or two churches. The people of this prefecture are more accessible and favourable to Christian teaching. Already four self-supporting churches have been formed and there are clubs for both youths and girls and a Hostel for girls in Miyazaki town. For evangelizing a motor-car is much used and brings the workers into touch with many places. The Ishii orphanage has a large farm in this prefecture.

OITA Prefecture again has few large centres and a scattered population in wide mountain districts. Work is being carried on in several of the towns on the seacoast, and to reach the people in the country the newspaper evangelism is being successfully used. This is bringing in enquirers from out of the way places and is helping to break down the prejudice against Christianity prevalent in this prefecture.

Conclusion

In conclusion Kiushiu is the most conservative part of the Empire, it has not had the intercourse with other nations that the Central Island has, nor the immigrant

population of Hokkaido. Its people retain their old prejudices to a marked degree and are long in yielding to the influence of anything new. The faithful work of years is showing results which may be more rapid and more marked in the near future as the present generation passes. But what has so far been done is but a fraction of what remains to be attempted. As before stated, forces are needed to grapple with the social problems of the crowded cities to try and inculcate thoughts of a life higher than the monotonous round of existence to which most of the workers are but too accustomed. Bands of evangelists are wanted to spend their time in patient work, breaking down prejudice, enlightening the darkness of ignorance, and gradually leading on to the rural farmers and labourors. To know their Creator and Heavenly Father the best men that have been produced and have received the highest education among the Japanese workers are settled in the cities as the pastors of the churches. This generally leaves the weaker men for the important country work. Kiushiu was the first part of Japan to hear the Gospel, it has produced some of the finest men of Japan, in all departments; its people though hard and conservative, often prove of most steadfast character and sterling worth. May it in the near future move forward energetically and prove once again that what appears the hardest part of the vineyard can in the Master's Hands produce some of the choicest fruit to the praise and honour of His Holy Name.

CHAPTER IV

THE INSTITUTIONAL CHURCH AS A METHOD OF CITY EVANGELISM

By William Axling

The Church that Counts

The church, the same as any other institution, must make good in the life of the community. It must make a place for itself, a place so real and far-reaching that the community, as a community, shall come to keenly feel that the church and what it stands for is an indispensable asset to its life. The church must show in a manner that everyone can understand, that it is not a parasite on the life of the community, but rather a real formative factor in the life that surrounds it. In order to accomplish this the church must make itself a community center; it must so organise its work that all the tides of the community life shall run into and center around the church, its work, and its life. However, the church whose doors and windows are closed six days out of seven, and whose program of work only calls for Sunday activity can never realise this place in the community's life. In this rushing, hurrying age of ours, the population of any city knows of no program other than a program that runs through seven long days of each week. And if the church is going to fit her cog into the life of the modern city community she, too, must adopt a seven-day-in-the-week program and be on the job with as much purpose and passion as any other institution, not only on Sundays but every day in the week, 52 weeks in the year. In this consists the reason and the call for the church of any city to institutionalise its life and work. Granted then, that the church, any

church, every church, ought to become a rallying center for the life of the community, a home, a haven, a help, and an inspiration, an incentive to a higher life, to all the members of its environment, how can she organize her work so as to realize this ideal?

One thing, it seems to me, is absolutely necessary, and that is that *evangelism* and *service* must go hand in hand. The church must conceive its mission to be that of preaching the Gospel in a language that every one can understand. It must give the Gospel hands and feet and heart, and let it go forth into homes, and shops, and factories, in terms of service and of actual life. This calls for such organization of the church's work that it will be able to directly minister to the various needs of its community.

Drawing on experience which we have had for the past four years at the Tokyo Misaki Tabernacle, I am clearly convinced that the following lines of work are possible. Not only are they possible, but through these lines of work the church can dig itself deep down into the life of the community and carry on a far reaching, aggressive, evangelistic program.

The Kindergarten

The kindergarten is a boon to the people of any neighborhood. The childless home is a rarity in Japan, and the kindergarten is one of the most popular institutions in this nation. At the tabernacle we make it a point to make the kindergarten minister to the middle and lower classes. Around us are multitudes of homes where the mothers have to take in work in order to help meet the family budget. The difficult time for these mothers is from 9 A. M. until 3 P. M., because then under the compulsory school law the older children must be in school. During these hours, therefore, the mother's hands are full caring for the wee ones, and household duties and work must be side-tracked. Here comes the Kindergarten's opportunity to serve these mothers and homes. By charging only a nominal fee we place the advantage of the Kindergarten within the reach of these working homes. And by keeping the children from

9:00 A. M. until 2:00 P. M.—two hours longer than ordinary kindergartens—or until about the time the older children come home from school, we help them solve the question as to what is to be done about the wee members of the household. Do these people take advantage of the privileges we offer? If you were here some morning and could see them coming in, eighty strong, some brought by their older sisters or brothers, some brought by their mothers, all laughing and eager for the day's program, you would need no further answer to your question. Eighty is our limit and there is usually a waiting list. Here in the Kindergarten these little once are taught about the true God, they are taught Christian songs, they are, through games and work, kept contented and happy and before they realize it the day is gone. These eighty little ones give us an entrance into eighty homes. The teachers visit these homes, get next to the parents and older children and endeavor to project the influence of the Kindergarten into the lives of all the members. Moreover monthly meetings are held for the mothers and here the Gospel message is pressed home to their hearts, and suggestions are made as to home-making, training and care of children, and in many other practical ways efforts are made to build these homes on the Christian plan.

Day Nursery

The Day Nursery is even a greater boon for working mothers and for tot-hood. Many a mother in Japan has to do the heaviest kind of manual labour with her babe on her back. To relieve mothers of this double burden the Tabernacle has organized a Day Nursery. Here working mothers can bring their wee ones and leave them in the care of trained care-takers who mother them through the long hours—from 7:00 o'clock in the morning until 5:00 or 6:00 in the evening—while their mothers are toiling and helping to support the family. The mother's work may be heavy but she has no worry about the little one. In a very direct way the Day Nursery ministers to both the mother and her babe. The mother's work goes easier because her mind

is at ease, and the babe is given better care than it could get even at home. Here again the contact with the home is most intimate. In fact, these mothers make us their confidants and open their hearts and lives to us in a remarkable manner. The result is that sometimes we have to go and plead with a drinking husband, or help reunite a family broken up because of a quarrel, or help to readjust the family budget, etc., etc. And all the while there is great opportunity to point these toiling, tired, sinning folk to Christ as the great burden-bearer. A Monthly Parents' Meeting gives us an additional touch with these parents and here we endeavor to instruct and inspire them to healthier and higher and nobler living.

The Working Men's Meeting

The working man's lot is peculiarly hard. He literally works from dawn to setting sun and often longer. His rest days are few. His wages are meagre. His scale of living is low. There is no place for recreation in the unbroken toil of his daily existence. With the lonely-hearted man of old he might well cry out, "no man careth for my soul." Moreover no one cares for his physical or social or mental needs either. The 15th of each month is the Working Men's Holiday. On that day we have a special meeting for working men. Here we endeavor to minister to their mental and social and spiritual needs. There is a hopeful helpful message for their hearts. Then this is followed by special music or a moving picture or entertainment of some sort. In this way we endeavor to break up the galling monotony of their lives, bring some color into their color-less existence and above all to point them to Him who alone can comfort and make their lives great with meaning. There has been a varying response to this effort. These working men have become so accustomed to being neglected by institutions and by society that they cannot understand the meaning of our endeavours. They feel that there must be some ulterior motive, that we must have something up our sleeve. They are therefore slow to trust themselves to us. We hope however eventually

to win our way into their hearts and to win their hearts to the Master.

The Working Girl's Night School

With awful suddenness and in alarming numbers the young women of Japan are being thrust forth out of their sheltered home-life into the struggles of industrial and commercial life. Here are experiences and temptations which they are ill prepared to meet. Many of them, in fact, all of them, are looking forward to the time when they shall become home-makers and mothers—this is the Japanese woman's highest goal and her most ardent hope. In order to prepare them for the present fight of life and to fit them for home-making and mother-hood we have established a night school for this special class of young women. Here they are taught sewing, care of the sick—especially children—, reading, writing and the other necessary elementary branches. However, their greatest need is Christ and character. In a nightly chapel service Christ and His Gospel are brought home to their heart-lives and they are given the clue to true character building. The response on the part of the working girls of our neighborhood has been most gratifying. We feel that this school is making a real contribution toward making life safer and easier and nobler for many of Japan's daughters of toil.

The Apprentice's Night School

Paralleling the above school for girls is a night school for young lads who have been apprenticed out by their parents to learn a trade. The lot of these lads is often very trying. Probably no one in Japan works such long hours as they do. They are the first ones up in the morning and often they have to work until ten o'clock or later at night. Their only remuneration is the food they get and the clothing they wear, and a small sum of money given them when their term of service is up. Their work is the master's gain and they are kept at it early and late, day in and day out. Naturally there is no opportunity for mental or spiritual culture and little or no recreation in their program of

life. This night school aims to provide these things, which are so essential to a growing boy. As these lads are absolutely at the mercy of their masters, attandance in this night school flourishes or falls as the masters decree. Some masters recognize the great need which this school is meeting and gratefully send their apprentices. However it takes a large mind and a real heart to incur the financial loss attendant on these lads stopping work for two hours and a half, five evenings in the week. Especially is this true when times are hard and living is high. Constant urging and agitation is therefore necessary to make the masters see the better way and induce them to give the lads the time. It is thus up to us to see that we make these lads better and more useful apprentices as well as nobler and truer boys.

English Schools

English has been the magnet that has turned the steps of thousands of Japan's brightest and best young people toward the church, and it would seem to be negligence on the part of the church if it failed to make the most of this golden opportunity. The Tabernacle is in the center of a great student population. It is claimed that there are 40,000 students in Kanda ward alone. Here is an opportunity for us to get next to and to mold for Christ some of the future leaders of Japan. In order to do this we have organized three different English schools. A men's English night school for students and young business men. This school brings under its influence every year from 250 to 350 of the most ambitious and forward looking students and young business men in our community. Also an English school for young women in the afternoon. This school caters to students and teachers. Into this school come teachers who want to specialize in English, and girl students who want to get more English than they can in the school which they are attending. We also have an English night school for young women. This school caters to that growing class of girls who have been compelled by the conditions of modern life in Japan to leave the shelter of their home and throw themselves into the cruel competitive

life of modern commercialism. Probably no one in Japan today faces such fierce temptations and needs so much the helping and sympathetic atmosphere of a Christian institution as the girls. They work through the day, but they are keen after English and this night school is the open door to their heart's desires.

In all of these three schools our constant aim is to make the atmosphere out and out Christian. Our teachers are all Christians, and every night there is a 20 minute Chapel service for each school. Here the Gospel message is brought home to the hearts of those who attend, and the claims of Christ on their lives is tenderly, but earnestly pressed. During the past years over and over we have been told that this 20 minute Chapel service was the the place in their lives where they really got a vision of the heights of life and were spurred on in their effort to climb these heights. This Chapel service is put at the middle of the session so that those who cannot come at the beginning, as well as those who cannot remain through until the end, will both be able to avail themselves of its privileges. Moreover, special Bible classes are organized for those in attendance upon these schools so that those whose interest in Christianity is aroused can be definitely nourished and lead out into the Christian life. The number of these students that have definitely given themselves to Christ and been baptized has been most encouraging.

Direct Evangelism

As has been indicated in what has been written, everywhere and all the time we strike the evangelistic note in all the work that we are doing. Yet there are some who are too busy, or for other reasons do not care to link themselves up with any of the phases of work which I have mentioned. Their chief and only interest in the church is the message which it can give to their heart. For these we have three evenings each week an out and out public evangelistic meeting. Into these meetings come those who are heart hungry; also those who desire to be lead into the deeper life as revealed through Christ and His teachings. Moreover, those who in other

features of our work have been given a taste of the Gospel, come here for further teaching, and of course, there are always those who drop in and hear for the first time.

We also put great emphasis on Bible study. Wherever we can we organize a Bible class, and these classes are so organized that groups of men and women who would naturally have things in common are brought together with the Bible as the center of interest. At the present time we have nine adult Bible classes, with an enrollment of over 125.

At times of emergencies, great or small, the Tabenacle is at the service of the community. Thus two years ago when the plague was raging in Tokyo our building was used as a center for inoculation. Again last spring when the small pox scourge was sweeping across Tokyo almost 2000 people—many of whom were working folk —were vaccinated in our building. In this case the city furnished the vaccine, the physicians of our community volunteered their services, and the Tabernacle furnished the rooms and conveniences.

Like the Master whose we are and whom we serve we are here not to be ministered unto but to minister and to project our lives and the Gospel into the homes and hearts and needs around us.

CHAPTER V

RURAL EVANGELISM IN JAPAN

By Gurney Binford

Rural Evangelism in Japan is a subject which has been much and variously discussed, and each discussion has added new light and inspiration. The experiences of those who have actually done work have been suggestive to those who wish to engage in it. After all, the way to do a thing is to do it. Mere enthusiasm and dogged stick-to-it-iveness often move people more than any skill in method, or grasp of the situation. No matter how well a man understands a situation, if he does not take off his coat and pitch into it with all his might there is not likely to be much accomplished.

The writer has been asked to present a "picture" of rural evangelism. As a background I would like to call attention to the Survey of the Evangelistic Work given in the Christian Movement for 1918. A more comprehensive view of present conditions of evangelism and of the Church in Japan could hardly be made. Since that has so recently appeared I need not repeat much which otherwise would be of value here. But to the picture. (a) the purpose; (b) the field; (c) the procedure, may be as good a classification of the material for the picture as we can choose.

Object

As for the purpose I take it for granted that our project in rural or any other evangelism is to so present the truths of the gospel of Jesus that faith shall be inspired in the hearers, and then to fan that inspiration till it breaks into a blaze of light to light the way, which is the way of light, in which God intends that

men should walk. This limitation is too narrow for the full realization of the ultimate purpose of evangelism, but for the present paper I wish to make a distinction between the work of the evangelist and that of pastor. The work of the evangelist has to do with the beginnings of the Christian way of living. I wish also to emphasize the fact that my definition includes more than simply a presentation of the facts of the Gospel. It includes their presentation in a persuasive way which does not stop without effective exhortation to decision for action. Beyond this point is the pastoral responsibility. The distinction in practice, however, is not so marked, and generelly the evangelist, so-called, in Japan, carries both sides of the work.

The Field

Rural Japan, with 75% of the population of the whole country, is the field. Just for the picture, take one prefecture which is a fair average of the whole of Japan. Population, one and one third million. One city, forty six towns (*machi*) and about two thousand villages and hamlets (*aza*). Nine or ten Christian denominations working in the province, but only four having resident missionaries, ten being located in two different centers. About twenty to thirty Japanese evangelist pastors located in ten to fifteen centers. These evangelists and missionaries hold services three times a week for organized or semi-organized Church work and also have Sunday Schools for children. Besides the one main church or group of believers each one regularly each week visits from one to five other places or groups of believers. Thus about fifty, more or less, of the more than two thousand places in the province, have regular weekly services. The six largest centers have from two to five denominations holding regular weekly services in them. Then there are about fifty other places which are visited and a public meeting held once, twice or three times a year. Isolated believers are occasionally visited. But not more than one in twenty of the villages has anything of the living touch of Christianity. The other nineteen are left, year in and year out, without a living witness,

unless, as may happen in from 50 to 60 villages once or twice a year, a missionary rushing through on a motorcycle to an appointment, or his work, or Japanese worker from a side-car, sends flying tracts—which by the way, are always gathered up by the people who rush out to catch a glimpse of the passing thing that makes such an awful noise. These scattered tracts have not infrequently led to the beginning of "evangelistic correspondence."

The Start in Procedure

Through Bible Classes in his home and in the church, and through English classes for the insistent few, and through teaching an hour or more of English in some Boys Middle Schools or Normal or other higher grade school, and through the Japanese co-worker who has been located in some important center or in a small village where there has been a providential opening, the missionary is already acquainted with a goodly number of people throughout the prefecture. Points of contact are made in other ways. Here is a famous temple or shrine visited by thousands at the annual festival time. A stand with Bibles for sale and tracts for distribution, or a tent put up by the side of the road with a few co-workers, and the day is spent in street or tent preaching, and a few names and addresses of those who wish to become inquirers are gotten. These may be persons who are near enough to be followed up from some meeting place, but more likely will have to be put on the correspondence list. Or there may be a local or general Industrial Exhibition, where the crowds gather, and the same process is gone through with, and hundreds hear a very little of the Gospel. But such times are not suitable for really reaching the hearts of the hearers. They have come for other attractions, and the time spent in listening is only a small part of the day spent in satisfying curiosity.

Gospel Tent

After several years of these hit-or-miss efforts a new idea gets possession of us. Some of our co-workers had already suggested a Gospel tent. We know thirty or forty men

in as many different villages who are interested in the Gospel, and are anxious to have their villages become Christian villages. Why not take a force of workers and go to those villages, and stay a week or longer, suffer a few privations and live in the tent, get a near touch to the people, to understand their difficulties and heart longings, and daily teach them the principles of Christianity. Thus enough can be given them consecutively for them to grasp the fundamentals of Christian truth and life. Objection is made by our co-workers that people will not come for more than two or three nights in succession, but our conviction grows that it can and ought to be done this way. A little more than three years ago we finally persuaded enough of our co-workers to start the plan. Contrary to the prophecy the interest grew day by day to the end of the six days, and the people wanted us to continue longer. The three years' experience since then has developed a somewhat definite plan. The village or someone in it must take responsibility for providing a site for the tent, as well as a lodging place for a part of the corps of workers. This consists of the missionary and his wife (also a missionary), their personal co-workers, the local Japanese evangelist from the nearest station, and a special travelling evangelist or one of our own located workers from another place who is specially qualified for that kind of work. Sometimes a children's specialist is also invited to increase the force. And last but not least the cook and tent-man.

An average day's work is as follows:

1. Workers' prayer together before breakfast.
2. Morning worship with Christians of the village invited in.
3. A lesson on personal work, particularly for the leading Christian or Christians in the village, if there are any whom we think worthy to be trained as leaders in their village.
4. Visiting in homes.
5. Workers' short preparatory prayer for the children's afternoon meeting.

6. Children's meeting at the time to catch them on the way home from school. Hymn practice and an Old Testament Bible story. (During the week the children learn from three to five songs, so they can sing them from memory.)

7. Preparatory prayer for evening meeting.

8. Magic lantern meeting, with pictures on the Life of Christ, and parables.

9. Children sent home, and a Gospel sermon for grown people.

10. After meeting for inquirers in groups.

11. Workers' thanksgiving prayer meeting.

In this work care is taken to have direct Bible and Christian teaching rather then talks about the importance of religion and the fact that Christianity is not unsuitable for Japan. Our experience has been that the simple direct presentation of the Biblical Gospel is the most effective way of getting and holding attendance at the meetings. Some misgiving was felt upon going to a village the second time, lest the new having worn off, attendance might not be so good, but such was not the case. We have visited four different villages the second time, and in no case has the interest fallen off. The encouragement and cooperation with the local evangelist to whom we look to visit these places for regular follow-up work is a matter that we stress much. However, our vision goes beyond this to finding individuals and groups whom we can develop and train to take the responsibility for the salvation and Christianization of their own villages and towns.

Principles

I have gone somewhat into detail in the tent work because it is the result of twenty years' personal experience, and I believe exemplifies some principles which are vital. Some of these are :—

1. The creating of personal contacts in as many villages as possible. 2. Prayer. 3. Direct Gospel Preaching. 4. An intensified group contact for a sufficient number of days in succession to create a lasting impression. 5. Putting upon the village group the responsibility for their

own development, and providing for visits to the village only often enough to keep them reminded of their own responsibility, and to suggest to them lines of self-development. 6. Correspondence and newspaper evangelization to multiply the touch and provide for its continuance. 7. One more, to which our experience has not reached, and that is, provision for local leaders for short term winter courses in Bible study and Social Service work, and methods of rural Church work which will enable them to be successful in their own localities.

Examples

Last year the writer had a letter from an interior town away from the railway, from a young man, saying that he had become a Christian a year ago, and had been trying to lead some of the people of his town to Christ, but as he had no experience and no knowledge of how to do the work, he wished me to go and help him. I have visited him, and found him a faithful young farmer who was led to study the Bible, read the "War Cry," "Guide from Death to Life," and "The Christian Faith" by Kanamori, and a few other such. The reading of the last, he said, was what led him to the decision to become a Christian. He had never been to a Christian meeting or met a Christian worker. In January of this year a young Normal School student came to me to be taught Christianity. He is from an interior town, never to his knowledge visited by any Christian worker. But a young man had gone to a school in Mito, become a Christian, and gone back to his native town and taken up his father's business, and is carrying on a Sunday School in his home. The Normal School student had gotten his first lessons there, and wanted to know more.

These are only two examples of many who, like Apollos, need to have expounded to them the way of God more perfectly, and to be brought into the fellowship of the saints.

JAPAN

PART III
EDUCATION

CHAPTER VI

A SURVEY OF CHRISTIAN EDUCATION

By A. K. Reischauer

This year a large portion of the space alloted to this survey on Education must be given not so much to the work of the Christian schools as to the new environment in which the schools find themselves. And first of all we must present the new ordinances for Higher Education promulgated by the Government in December, 1918; for there is perhaps nothing that has transpired in the field of Education which has such great bearing upon the problems of the Christian schools in Japan as the promulgation of the University and High School (Koto Gakko) Ordinances.

New Ordinances for Higher Education

It will be remembered that in 1915 a Special Educational Commission was appointed and that this Commission, after two years of study and discussion, was unable to reach any definite solution of the problems which they had set for themselves. Therefore in 1917 the Terauchi Ministry appointed a new Special Educational Congress responsible directly to the Premier rather than to the Department of Education, as was the case with the Commission of 1915. This Congress appointed a Committee on Investigation which has now completed that part of its work which refers to Universities and Higher Schools (Koto Gakko). The results of this work are the new Ordinances promulgated Dec. 5th 1918 and published in the Official Gazette the following day. The following is a translation of these ordinances taken from the Japan Evangelist of January 1919.

A. University Ordinance

1. A University is an institution which teaches the theory and application of the arts and sciences important to the State; it has as its avowed purpose deep investigation; at the same time it pays attention to the education of personalities and the fostering of national thought.

2. Commonly in a University there are several departments; however, in cases of special necessity there may be Universities with only one department.

The departments are those of law, medicine, engineering, literature, science, agriculture, economics, and commerce.

In special circumstances, when conditions are suitable in regard to essence and scale to form a department, it will be possible to unite or divide the departments mentioned above in forming a department.

3. In the departments there shall be post-graduate schools for investigation. Where there are several departments in a University, a post-graduate school (Daigaku-in) may be established for the purpose of harmonizing and coordinating the various departments.

4. Universities shall be the Imperial University and other Government Universities; also public or private Universities established according to the provisions of this ordinance.

5. Public Universities under special circumstances may be established only by the Hokkaido, Fu,* and prefectural governments.

5. It is necessary for private Universities to be foundational juridical persons. However, according to special circumstances, this does not apply to foundational juridical persons which make the main object of their existence the management of schools.

7. The foundational juridical person mentioned in the previous paragraph shall be required to possess sufficient capital and funds for the necessary equipment of the University and receipts enough for its support.

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* Tokyo, Osaka, and Kyoto are located in *Fu*, not *Ken* (Prefectures).

These capital funds shall be in cash or in national loan bonds, or such bonds as are approved by the Minister of Education. These shall be deposited.

8. The establishment and the dissolution of both public and private Universities must be with the official sanction of the Minister of Education. The same applies to the establishment or abolition of departments.

The Minister of Education acts in this matter according to the Imperial decision.

9. Those eligible for admission into the departments shall be such as have finished the preparatory course of the said University, such as have finished the higher course of the high schools, or such as are recognized by rulings of the Minister of Education as being of equal or higher grade than these.

Regulations concerning the order of entrants shall be in the hands of the Minister of Education.

10. Those who have been in a department for three years or more and have passed a prescribed examination shall receive the degree of bachelor (gakushi).

The period of required residence in the case of medical students shall be four years.

11. Entrants to the post graduate courses shall be those who have been four years or more in residence in the medical department or three years or more in the other respective departments, and such as are considered as of suitable attainments by the respective department.

12. In special cases there may be a preparatory course in the University.

In the preparatory course of a University, higher common education shall be given corresponding in grade to the higher course of the high schools.

13. The course of study of the University preparatory school shall be three years or two years in length.

Where the course of the University preparatory school is three years in length, those who have finished the fourth year of the middle school may enter, also such as are recognized by the Minister of Education as having equal or superior grade education.

Where the course of the University preparatory school is two years in length, those who have graduated from the middle school may enter, also such as are recognized by the Minister of Education as having education of equal or superior grade.

14. Regulations in regard to equipment, system, teachers, and text books of the University preparatory course shall be those of the higher course of the high schools.

15. The number of students permitted in the preparatory course of a University shall be fixed so that the number finishing the preparatory course shall not exceed the number that can be accommodated in said University that year.

15. The rules and regulations of a University and the preparatory course of a University shall be formulated by the University within the sphere of the provisions of the ordinance; these shall receive the approval of the Minister of Education.

17. In public and private Universities there shall be a proper number of teachers having full duty at the school.

18. The appointment of teachars in private Universities shall receive the sanction of the Minister of Education; the same applies to teachers in public Universities who do not receive the treatment that is accorded to public officials.

19. Both public and private Universities come under the supervison of the Minister of Education.

20. The Minister of Education has a right to demand reports from public and private Universities, and to make any regulations necessary for supervision.

21. Schools not coming under this ordinance, excepting such as have special Imperial sanction and regulations, may not call themselves Universities, nor may they use the ideographs in their designations which have the meaning "University."

B. High School (Koto Gakko) Ordinance

1. High Schools are such as have for their aim the

completion of high common education for boys and strive especially to perfect the national morality.

2. There are government, public, and private High Schools.

3. The public bodies which may establish High Schools are the Hokkaido, Fu and prefectural governments.

4. It is necessary for private High Schools to be foundational juridical persons; however, according to special circumstances, this does not apply to foundational juridical persons which have as the main object of their existence the management of schools.

5. The foundational juridical persons mentioned in the previous paragraph shall be required to possess sufficient capital and funds for the necessary equipment of the High School, and receipts enough for their support. However, the funds shall not be less than Yen Five Hundred Thousand. These capital funds shall be in cash or in national loan bonds, or such bonds as are approved by the minister of Education. These shall be deposited.

6. For the establishment or the abolishment of High Schools the permission of the Minister of Education shall be obtained.

7. The course of study in a High School shall be seven years in length; the higher course shall be three years; the ordinary course, four years.

Permission is granted to establish High Schools with only the higher course.

8. The higher course of the High School shall be divided into the literary course and the scientific course.

9. It shall be permitted to establish a post-graduate course for those who have finished the High School. The length of study shall be one year.

Those who finish this post-graduate course shall be permitted to call themselves licentiates (tokugyoshi).

The Minister of Education shall determine the regulations for the post graduate course.

10. In special cases the High School shall be permitted to have a preparatory course; however

Pacific School of Religion Berkeley, Calif.

provision does not apply to High Schools mentioned in Art. 7, par. 2.

The Minister of Education shall determine the regulations for the preparatory course.

11. Those permitted to enter the ordinary course of the High School shall be those who have finished the preparatory course of the said school, those who have graduated from the ordinary primary schools, and those who, according to the determination of the Minister of Education, are considered of equal or greater attainments.

12. Those permitted to enter the higher course of the High School shall be those who have finished the ordinary course of the said High School, those who have finished the fourth year of the middle school, and those who, according to the determination of the Minister of Education, are considered of equal or greater attainments.

13. The fixed number of students in a High School shall not exceed four hundred and eighty for the higher course and three hundred and twenty for the ordinary course; for such High Schools as are mentioned in Art. 7, par. 2, excepting the post-graduate course, the number shall not exceed six hundred.

14. In High Schools, classes shall be formed for students of the same course and the same year.

Each class shall be limited to forty.

15. In High Schools, where the branches of study determined by the Minister of Education are taught, it shall be permitted to teach at the same time students of different sections.

16. Teachers of High Schools must have certificates from the Minister of Education to teach in High Schools; however, under conditions named by the Minister of Education, it will be possible to fill in with teachers not holding such licenses.

The Minister of Education determines the rules and regulations concerning the certification of High School teachers.

17. The Minister of Education fixes the rules and

regulations of High Schools in regard to equipment, organization, courses and their standard, the text books, together with the entrance and dismissal of students, also the discipline, tuition fees, entrance fees, etc.

18. Public and private High Schools come under the supervision of the Minister of Education.

19. The Minister of Education has the right to demand reports from public and private High Schools, to inspect and to make any regulations necessary for supervision.

20. Schools not coming under this ordinance, excepting such as have special Imperial sanction and regulations, may not call themselves High Schools, nor may they use the ideographs in their designations which have the meaning "High School."

Appendix

This ordinance goes into effect April 1, 1919.

The Imperial ordinance of 1894, No. 75, the Imperial Ordinance on High Schools and Higher Middle Schools is hereby made null and void.

The High Schools under the old ordinance become High Schools under this ordinance.

The regulations of Art. 13 do not apply for the present to the High Schools mentioned in the preceding paragraph.

The High Schools, preparatory to the University, shall exist until August 31, 1921.

Comments on University Ordinance

While there are a number of Private universities in existence now it is nevertheless true that none of these institutions have ever been recognized by the Government as real universities nor are they so regarded by the general public. Private universities thus far have been lower in grade than the Imperial universities and therefore have not enjoyed the prestige of the latter. But this is not the only reason that has worked against them; they have never been permitted to confer any

degrees recognized by the Government, and consequently the graduates from such institutions have always felt themselves seriously handicapped in securing positions which were open to those coming from the Imperial Universities. But now under the new Ordinance private institutions may become real universities and their graduates may go forth into the world with the much coveted degrees, though of course in future a degree as such will mean less in Japan, and its value will after all depend somewhat upon the character of the institution that confers it. It will probably be some time before any private university, no matter how excellent its work may be, will enjoy the same prestige as that of the Government schools.

Scope of Work

As may be seen from section 2, a university may have one or more of eight Departments. Probably few of even the Imperial Universities will have all eight Departments and it is certain that for years to come no private university will be able to become what is called a Sogo Daigaku, i. e., an All-Round-University. But even with one Department properly equipped and standardized an institution may be recognized as a University, namely as a One-Department or Mono-Faculty University (Tanka Daigaku). This therefore puts university grade work within the reach of private enterprise and in this lies a great opportunity for Christian effort. For example, a One-Department-University of Literature (embracing Literature, History, Philosophy and Religion) would be quite within the realm of the possible for Christians, and such an institution could be made a real factor in building up the life of modern Japan. With such a university located in Tokyo, it ought to be possible to affiliate with it the various denominational Theological Seminaries, and in fact turn over to such an institution a large portion of the work done by these Seminaries. This would not only be in the interest of real economy in Mission funds, but it would also be a powerful force working for Christian unity in Japan.

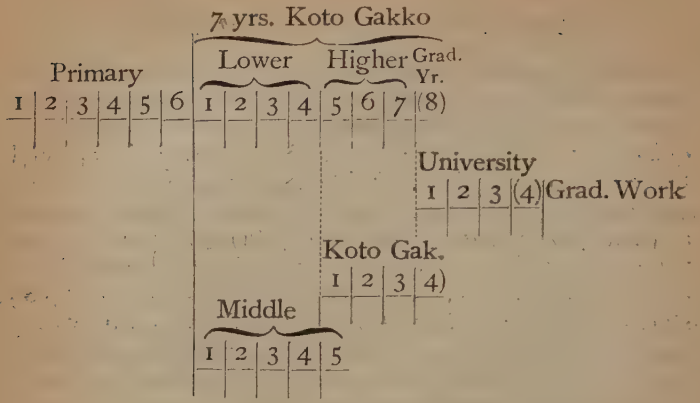
Comments on Koto Gakko Ordinance

Under the old system students were admitted to the Koto Gakko after finishing the Middle School. This meant that they had eleven years of training before they entered, namely six years in the Primary School and five years in the Middle School. The new Ordinance provides for two kinds of Koto Gakko. One kind has a seven years course and admits students directly from the Primary School. The other kind has a three years course like the old type of Koto Gakko but admits students after they have finished the fourth year of the Middle School. The Koto Gakko with a seven years course has a lower section of four years corresponding to the Middle School and a higher section of three years corresponding to the Koto Gakko with a three years course. In any case the course of study for students preparing to enter the university is shortened by one year, which was one of the things which the reformers had set themselves to accomplish.

Koto Gakko as Higher General Education

As is well known, the old type of Koto Gakko was purely a preparatory school for entrance to an Imperial University. No student entered such a school who did not intend to enter, after graduation, an Imperial University. It is true that when Koto Gakko were first established they were intended primarily as schools for a higher general education and only secondarily as schools preparing for the university. The new ordinance seeks to revive this old ideal in a measure and to this end it provides for an extra year, a sort of graduate course (section 9), for students who do not intend to enter the University.

The following diagram may illustrate the new Koto Gakko scheme as related to the Primary Schools, Middle Schools and Universities.



Limit Number of Students

One of the recognized evils in educational institutions in Japan is the large size of the classes. This is especially true in the university preparatory courses connected with some of the private universities. The new Ordinance according to section 14 limits the number in any one class to 40, and the total number of students in a seven years Koto Gakko is limited to 800, while a Koto Gakko with a three years course is limited to 600 students. This regulation can not but be welcomed by all who really have the interests of the students at heart, though it may be rather hard for some of the private schools in future to meet their financial obligations when classes are limited to 40 students.

Private Koto Gakko

Under the old system only the Department of Education could establish Koto Gakko, but the new Ordinance allows local or municipal governments and private corporations to enter this field of education. This opens a large and promising field to Christian and Missionary enterprise. As is well known, educational efforts above the Middle School grade under Christian auspices have not been marked with great success thus far, except perhaps the recent development of Higher Commercial Schools. While the graduates from Christian Middle

Schools had an outlet into the Government Koto Gakko, and through these into the Imperial Universities, and also into the Higher Special Schools of the Koto Gakko grade, the graduates from the Higher or Koto Departments of Christian Schools had practically no outlet excepting into Theological Seminaries. For this reason Christian Schools of the Koto grade have never had much of a success. But under the new Ordinance it is now possible for a Christian School to enter the field of regular Koto Gakko grade work, which leads directly to the Imperial and other universities.

Financial Difficulty

One of the great problems, however, which a private Koto Gakko will have to solve is a financial one. Not only must such an institution be well provided with general equipment and a qualified faculty, but it must also have an endowment of at least yen 500,000.00 in the form of cash, national bonds or such bonds as are approved by the Minister of Education. Inquiry has been made as to whether the Department of Education would regard the annual appropriations from Mission Boards as equivalent to such endowment funds and the answer was in the negative. This means, then, that if Christian Schools, which are dependent upon an appropriation from abroad, wish to enter this promising field of education, they will have to secure the amount of endowment funds required. Perhaps few Mission schools can meet these requirements at once, but after all it ought not be an insuperable obstacle. To enter the field of full Koto Gakko work an institution ought to have in addition to the fees received from the students something like 25,000 yen annually. Would it not be better in the long run for a Mission Board to secure an endowment fund of yen 500,000 outright rather than make an annual appropriation indefinitely? And would it not be easier to raise a part of such an endowment on the field than raise annually something for the running expenses of the institution? At any rate Christian schools ought to make every effort possible to take up Koto Gakko education under the opportunities granted by the new Ordinance.

Expansion Program of the Government

Almost simultaneous with the promulgation of the new ordinances for higher education came the announcement of a great Expansion Program for higher educational institutions. During the next five or six years the Central Government intends to spend something like 44,000,000 yen in establishing new higher schools and improving others. The program calls for sixteen new Koto Gakko, seventeen new Higher Special Schools (Semmon Gakko), six existing Semmon Gakko are to be converted into One-Department Universities (Tanka Daigaku), and one new College is to be added to each of four Imperial Universities. It is expected that in the regions where these new schools are to be established considerable sums of money will be raised locally, so that much more than the yen 44,000,000 appropriated by the Central Government will be expended upon this great educational program.

Students Sent Abroad

In order to carry out successfully the above program the Government plans to send abroad over four hundred students for further study. A liberal allowance of yen 250 per month and travelling expenses is given to each such student. Beyond this the Government is creating 400 scholarships of yen 30 per month each in connection with the Imperial universities in order to secure enough young men to take up the work of teaching in the higher grade institutions.

Imperial Gift

To encourage the work of higher education the Emperor has given during the past year yen 10,000,000. This is in addition to the sum of 44,000,000 yen appropriated by the Central Government. In fact it may be said that the Imperial Gift had a great deal to do with stimulating the Government to take up the big expansion program.

Private Enterprises

The Government is not alone in its zeal for promoting

higher education. Not only are Provincial and Municipal governments augmenting the funds appropriated by the Central Government for the Expansion Program, but in many places private enterprise is coming to the front. Men who have suddenly become wealthy through the war are turning their attention to the educational problems and are giving liberally. The new Ordinances for Universities and Koto Gakko serve as a challenge to the existing private schools and one after another is trying now to improve itself and obtain full recognition from the Government.

Christian University

Interest in the establishment of a high grade university for men under Christian auspices is reviving again. This is due partially to the feeling that the new ordinances for higher education have cleared the atmosphere and partially to the fact that the Mission Boards in America seem now ready to take up such an enterprise. At a meeting held in New York last December representatives from a number of Boards agreed to ask their respective Boards to contribute pro rata towards an annual appropriation of about $70,000 for establishing and maintaining a Christian University in Tokyo. The amount each Board will contribute depends upon how many Boards will enter the movement, but a definite beginning has been made by the Methodist Episcopal Board and the Presbyterian Board (North), each of which pledges from fifteen to twenty thousand dollars annually.

The $70,000 which the Boards in America are expected to assure the institution annually is conditioned, however, upon other gifts to be secured in Japan and America by the Promoting Committee independently of the Mission Boards. It is really an answer to the proposition made by the Promoting Committee, namely, that the Committee will try to raise one half the cost of establishing and maintaining the University independently of the Mission Boards, provided the Boards as such raise the other half. The sum suggested for the first five years was something over $700,000 plus the cost of the land, which latter item the Committee will seek to obtain from Japanese donors.

Woman's Christian College

This new institution has completed the first year of its work, and it is not too much to say that in many respects the College has met with a success which surpasses the expectations of its founders. This is shown in part by the fact that the temporary quarters in which the institution is housed and which were thought to be adequate for the first three years are already becoming too small, and the big problem facing the promoters is the providing as speedily as possible a larger plant.

The first class admitted in April 1918 had 84 girls enrolled coming from all parts of the Japanese empire. Of these 37 came from Mission schools, 14 from other private schools and 33 from Government schools. This number does not include, however, those who attend only the Special Popular Lectures given once a week. The number of such students fluctuated somewhat but at one time there were over 50 enrolled. This then brings the total enrollment for the first year up to nearly 150 students.

But it is not in numbers of students that we rejoice so much as in the general tone and atmosphere of the institution, which is decidedly Christian. Over half of the girls are professing Christians. It is true that it seems impossible at this time to have an all-Christian faculty but no one is connected with the teaching staff who is not friendly to the Christian ideals for which the institution stands. The great thing is that in the person of the Dean and in a number of the regular professors the College has a personnel actuated by a warm, vital Christian life.

The new University Ordinance promulgated by the Government in December last does not apparently apply to Woman's Colleges, but even so it is the intention of the school authorities to make this College equal in grade to the standard set by the Government for Men's Universities. But as stated above, the first big problem is the securing a plant which will be adequate for the rapidly growing needs of the institution. It is expected

that the land for this purpose—approximately 20 acres—will be given by Japanese friends. Several gifts have already been received, the largest being yen 10,000, and several large donations are in sight; so that the promoters of this new institution have every reason to face the future with hope and confidence.

Kobe College

Another institution which is now recognized by the Government as a Woman's College is Kobe College, conducted by the American Board Mission. Kobe College has for many years had a higher department of a collegiate grade, but this higher department is now recognized as a full College. As Kobe College is located in one of the two largest centers of population—Osaka and Kyoto being so near by—it ought to have a great future and make a real contribution in that part of the empire.

Other Christian Higher Schools

Space does not permit us to go into any details in reviewing the condition of the various Christian schools, but it is safe to say that practically every one of them has made real progress during the year. The high cost of living has made it necessary to raise salaries, but this extra expense has been met in most cases by a raise in tuition fees. A number of schools have gone on with building operations in spite of the high cost of materials and labor. The most outstanding case is the completion of the large College building at Aoyama Gakuin given by an alumnus of the institution. We must, however, record one item on the loss side, viz., the loss by fire of the large Middle School Building, Chapel, and Science Building of Tohoku Gakuin, Sendai, the institution conducted by the Mission of the Reformed Church in the U.S.A. This is a serious blow to an old and worthy institution, but there is reason to believe that the many friends which Tohoku Gakuin has made for itself in that part of the Empire will do their part in rebuilding on even greater lines.

Memorandum on Education

The chairman of the Special Educational Commission

appointed by the Government in 1917 has addressed a memorandum to Premier Hara on the serious situation in the educational world. There has been entirely too much emphasis in the past upon the material side of life which has led the present generation to lose its proper balance. The borrowing from western nations has been without any real discrimination between the good and the bad elements in Western civilization and there is a real danger, the memorandum states, of things being upset. "Above all, the influence of the various phases of the new world tendencies on our national throughts can not be overestimated. The situation is very grave and calls for serious consideration. To remove the evil tendencies of the times, nothing can be of greater importance than to give to national thoughts and ideas a trend along a unified course leading to the realization of a national ideal. Such an ideal should be no other than the development and perfection of the principle of civilization proper to this country which has been nurtured and developed since the birth of our organic national life."

In a rather lengthy appendix the author of the memorandum has a good deal to say about the fundamental principles underlying the organization of the Japanese Empire. Two paragraphs deal with the place of religion (Shintoism) in the work of "strengthening the people's veneration and adoration" for the national polity. "The beautiful habit of piety towards deities and ancestors is necessary to be preserved, and its general diffusion encouraged. The sense of obligation for requiting favours received constitutes the foremost principle in Oriental morality, while piety toward Deities and ancestors holds specially close relation with our national policy established from time immemorial. The successive Rulers of the country faithfully observed this pious tradition and the power and glory of the Throne has come to be as immutable as the Heaven and the Earth. Herein is constituted the augustness of our national polity. The Deities and ancestors are piously worshipped by the Imperial Rulers as well as by the

people, it naturally follows that the obligations of requiting favors have come to be scrupulously observed. Irrespective of the difference of the creed, it is clear that the people of this country cannot act contrary to that principle. The worship of Deities and ancestors is inseparably connected with the Family System of this country which constitutes an immutable and permanent national custom. There may be several measures for encouraging and extending the custom of worshipping the Deities and ancestors, but above all it would be most necessary to direct the attention to adequately preserving the dignity and solemnity of the Temples commensurate with their sacred associations, and to universally educating the people on the true meaning of religious ceremonies and also to elevating the status of the Shinto Priesthood.

"For effecting a clear and definite understanding concerning the fundamental principle underlying our national organization, it is most essential to have a course of study established on that subject in the Imperial Universities or some other suitable Institutions of Learning by following the lines of instruction positively determined for teaching the history of our national organization and the basic essentials constituting our national polity."

Chair of Christianity

The recommendation of the Government's Special Commission on Education to establish in connection with the Tokyo Imperial Universities and other schools courses of study in Shinto and its connection with the fundamental principles of the Empire, lends special interest to a gift made to the Tokyo Imperial University for the study of Christian Philosophy. The gift was made by Mr. Watanabe, a member of the Fujimicho Nihon Kirisuto Kyokwai, and it is a handsome sum of *yen* 50,000. It has not yet been decided whether the university will accept the gift or not, though it is difficult to see on what grounds it can be declined, seeing that for many years the university has given courses on Buddhist philosophy and other similar courses.

Conclusion

A New Era

That we are facing a new era in education in Japan goes without saying. On all hands there is a new interest and a feeling that the future of the nation depends very much upon its educational system. There is also a tace, agreement among an ever growing number that in somit way religion must have a place in the training of the youth of the land. To be sure the old regulation still stands which practically debars religion from the schools, and some of the officials would still insist that it must be observed, but after all the day can not be far when at least in schools supported by private funds religion will have a recognized place in the life of the institution. The new ordinances for higher education are a real challenge to Christianity. They invite private schools to take up Koto Gakko and university education. To be sure they lay down requirements rather hard to meet but still they do open a field which thus far has been practically closed. It may be that the great Expansion Program of the Government will practically pre-empt the field of higher education for men. If this should prove to be the case let it be remembered that the Government can not pre-empt the Christian element, and even though our schools may continue to have an uphill fight, as has been the case in the past, it is preeminently worth while to make this fight and to give to Japan what Christianity alone can give.

And one more thing to be remembered is the fact that the Government has left to private enterprise practically one half of the higher educational work of the nation, namely, that for young women. Of the 44,000,000 yen to be devoted to establishing new higher schools not one sen, apparently, is to be used for educating young women. Christianity has in this field a unique opportunity and it is to be hoped that Christian educators will not lose one day in making the greatest use of it possible.

CHAPTER VII

SCHOOLS FOR FOREIGN CHILDREN

I.—TOKYO FOREIGN SCHOOL

By G. M. Fisher

The Tokyo School for Foreign Children faces the coming year with bright prospects. Last summer the staff had to be completely changed on account of the departure of old teachers, and the lack of transportation prevented the new teachers from arriving on time, but as usual local residents generously volunteered to fill the gap. Mrs. Benninghoff fortunately consented to serve as head teacher for the grades. Beginning with March, 1919, Professor John Bovingdon, until recently at Keio University, accepted the call to become full-time principal and has entered enthusiastically into the work.

Better Support

The most substantial grounds of hope for the future are found in the fact that local American business men have raised a guarantee fund of Yen 10,000 in order to make it certain that the engaging of a full-time principal would not involve the school in debt, and also to avoid the necessity of an excessive increase in the rate of tuition. The same group of friends in company with others in Japan and America is energetically pressing the campaign for an adequate building fund, and already such substantial pledges have been secured that the prospects are bright for the realization within a few years of the long cherished vision of an adequate school for foreign children in Tokyo.

The American Episcopal Mission kindly granted the use of the Parish House and three adjacent rooms from last September, thus making it unnecessary to resort to

the somewhat expensive plan of erecting a temporary building. Although it will doubtless require considerable time yet to complete the fund and erect the buildings, the trustees have full confidence that within a few years the vision of a well-equipped, fully-manned school will be completely realized.

The enrolment during the year has varied from seventy to eighty, which is about as large as can be expected until proper buildings and dormitories for outside pupils have been provided. During the winter term Dr. Katherine Porter kindly gave the pupils a careful physical examination and made separate reports and recommendations to the parents of each child. The general health was found to be above the average among school children in home lands.

The most significant undertaking carried out entirely by the pupils has been the publication of The Lotus Quarterly, a creditable journal for such young editors to maintain.

II.—THE CANADIAN ACADEMY, KOBE

W. G. M. Cragg, Chairman of Board

Sickness

Notwithstanding severe epidemics of measles and the "flu" in our dormitories, the authorities feel thankful that all the children recovered, and that although the studies were interrupted, the prospects are bright that a good year's work will have been done. The strain of nursing and mothering so many sick patients has been a very severe one on both the teachers and matrons, and great credit is due them for the heroic manner in which they stepped into the breach and tided the school over a very critical time.

The number of dormitory students is about forty five and as there are over fifty day pupils, the total enrolment for the year has been more than one hundred.

Mrs. Misener returned from furlough last Xmas, and

invigorated by the year's rest, is entering upon her duties with courage and enthusiasm. During her absence Miss Gordon carried on her duties as principal in the most efficient manner.

Five teachers are giving their full time to the public and High school departments, and in addition the time and strength of the music teacher is taxed in giving piano lessons to those in the dormitory.

Steps are now being taken to provide for the building in the near future of a new and adequate dormitory building, and it is the hope of the Committee that this will be ready for occupancy next year.

We are thankful that there are so many evidences to show that the school is filling a real need in the life of the missionary workers and of the foreign community generally, and as from the first, it continues to be the fixed purpose of the Board of management as also of the teaching staff to make it a centre not only of instruction but of character building as well.

CHAPTER VIII

MISSIONARIES AND LANGUAGE STUDY

By H. V. S. Peeke

More Fortunate

In this day of invention, discovery and rapid advance in knowledge, it is a distinct advantage to have been born late. This is eminently true of preparation for missionary service in Japan. The early comers were obliged to discover the language before they could set to work to learn it. Search for pasts, futures and conditionals, was like hunting game in a forest. To-day the ground has been thoroughly gone over by foreigners and Japanese, and almost everything that can be found out about the language has been printed and published.

We have the larger works of Aston, Chamberlain, Gubbins, Hepburn, Verbeck and Brinkley, not to mention several other names that are almost in this class; and smaller, but really very helpful essays on special phases of the language have been published by De Forest and others. In addition a number of Japanese authors have busied themselves, principally in the compilation of dictionaries. In fact, the dictionaries most used by foreign students are those thus compiled. The outstanding contribution of the past year to the paraphernalia of language study has been the Japanese-English dictionary by Takenobu.

Thirty years ago it was not uncommon to find missionary students carrying on their studies according to no specified course, with the help of a Japanese teacher quite innocent of special qualifications. That, at least, is past. Probably without a single exception, each newcomer is pursuing his own mission's course,

under the direction of a Mission Committee, or is entrusting the direction of his studies and the testing of his advance to the Examining Committee of the Conference of Federated Missions, or is spending his first or second year at the Language school, of which the above Conference is one of the sponsors.

Language School

The Language School has now received well-nigh universal approval, if not as the best possible solution of the language problem, at least as the best under all the circumstances. The school has had a course of steady development, especially since the day Prof. Muller took charge. After his death it faced very serious problems, and as late as last summer, its friends were very anxious in regard to its future. However, plans for its continuance were made and put in operation that have practically removed all doubt. The undertaking has been put on a stronger basis than ever, and under efficient leadership it bids fair to exceed its past record for efficiency.

During the past year Baron Sakatani has acted as Hon. Principal, with Dr. Murakami, formerly of the Japanese Language School, as Dean. Dr. W. Axling, at considerable sacrifice, has acted as Principal, and Mr. Y. Matsumiya has acted as a very efficient head-teacher. The First Year Class has found rooms for its various sections in the Y.M.C.A. Headquarters, and the Second Year Class has been accommodated in the near-by Baptist Tacernacle. The annual fee has stood at Yen 200.

The rolls show twenty-nine in attendance in the First Year, and thirteen in the Second Year. It is most essential that new pupils reach Japan before Sept. 15th, and while there is improvement, this ideal has not been reached. Will the Home Boards make note?

Since the beginning of the year the three men and five women teachers have all been made whole-time teachers, altho this has entailed considerable expense. Whatever work they do outside of school hours is under the direction of the Principal, at rates set by the school, and is limited to the pupils of the school or wives of

pupils. A weekly faculty meeting is held at which one hour is devoted to the consideration of school problems, and another hour to listening to a lecture by Prof. Hoshina, a specialist from the Department of Education.

There has been no radical change from the methods inaugurated by the previous Principal. However, the conversation cards are being revised with the Japan Readers, rather than the Japanese readers used in the Korean schools, for models. Somewhat more stress is laid upon reading, and chirography is now receiving attention as a branch by itself. It is an ideal of the school that at the end of two years the pupil shall be able to compose and write simple postal-card correspondence. Grammar is not studied as a branch by itself, but is still taught largely orally in connection with the cards and reading.

The present management has sought to make a good deal of a lecture every other Friday by some outsider of prominence in some particular branch. Each alternate lecture has as its object the deepening of the spiritual life and instruction in regard to missionary and religious problems. Among the speakers have been Messrs. Wilkes, Buchman, Reischauer, Ebina, Anezaki, Ibuka and Mrs. Tenney.

Correspondence

An effort is made by correspondence to assist those who have studied one or two years at the school, and then gone to occupy interior stations. There are at present eleven being aided in the 3rd year work, eight on their 2nd year work. Seven or eight whose work is rather unclassified are also being directed in their studies. This branch of the work presents considerable difficulties. The interruptions are many for those who have begun direct mission work, and it is reasonable to suppose that the correspondence method does not readily lend itself to the continuance of the instruction of those whose previous training has been with a rather extreme oral method.

It would probably be within bounds to say that the school has never been in as good shape as now, has

never had brighter promise. The principal, with hands already full with other duties, pleads for a man who can make the conduct of the school his principal work, and for such housing of the classes and pupils that the long, tedious travel to and from school can be avoided.

Board of Examiners

The other of the principal aids to linguistic preparation for missionary work is the Board of Examiners of the Conference of Federated Missions. The Chairman of the Committee acts as a sort of Executive Secretary, and is assisted in his work by a considerable committee of experienced missionaries, of whom those advantageously situated out over the country, aid him by acting as local examiners. At present the writer is Chairman, and Drs. Walne, Myers, Rowlands and Coates are the principal examiners. There is a carefully worked out course of three years which the pupils follow with the aid of such teachers as their locality affords, and the local examiner is expected to act as something of a guide and a good deal of a sympathetic friend.

The work of the Board of Examiners is not in competition with the work of the Language School, its purpose is to assist those who, for a variety of reasons, find it undesirable or impossible to reside in Tokyo, or give their time unreservedly to the language. It is by no means easy for those living in isolation to keep up their enthusiasm for study, and the work of the Board of Examiners is expected to assist. There are at present seventeen men and women taking the examinations of this course.

The ideals of linguistic attainment among the missionaries are higher than ever before, and the demands are more severe. The missionaries, younger and older, are striving earnestly to attain, and they are to be congratulated that whether we think of the many published helps of the Language School or of the work of the Board of examiners, the machinery exists to carry them on to a high degree of success.

JAPAN

PART IV
LITERATURE

CHAPTER IX

REVIEW OF LITERATURE

By S. H. Wainright

The book trade in Japan in 1918, as in other countries; was affected by the rise in manufacturing costs. All supplies, and wages as well, advanced in price during the year. The war expenditure in Japan was not great, but on the other hand the sale of supplies to the allied nations brought money into the country. Over against the increase in the cost of production, therefore, was the increased amount of spending money put in circulation. This tended to keep up the sales to the usual level.

Economies

The mark of economy was to be seen upon all publications. It was visible in the inferior quality of paper used and in the character of the binding. Certain materials became exhausted or were put under embargo. Books in cloth bindings, for example, were issued in very limited numbers. The year gave illustration to what can be done in the use of board in the production of neat and durable covers.

Toward the close of the year, the problem of skilled labor in the printing industry became increasingly difficult owing to the absorption of labor by other industries. The linotype machine cannot be used in Japanese printing on account of the great number of types required in ordinary composition. The industry is dependent upon labor to a far greater degree than in countries where machinery has been brought into use. The abolition of the Chinese ideograph, and the substitution of the English alphabet or the Japanese kana, is a step that must be taken before the printing industry in Japan, now

highly organized in other respects, can be set free for adequate production.

Evils

A curious aspect of the problem of literature in Japan is disclosed by the use made of the censorship. Books are condemned on two grounds; either that they are against the public order or prejudicial to public morals. The following statistics (The Japan Year Book) are interesting in this connection. Books forbidden,

JAPANESE			FOREIGN		
Year	Public order	Morals	Year	Public order	Morals
1912	3	167	1912	1	31
1913	17	1096	1913	1	88
1914	37	673	1914	5	19
1915	34	519	1915	5	19

An evil of a different description has given rise to legislation for the protection of the public. Publication by subscription has been used as a means of defrauding the people from whom advance payments were collected. In order to check this evil a law was enacted by the Diet requiring publishers to deposit with the authorities as security a sum of ¥500 if the price of the book is ¥10, and of ¥1000, if the price is above that sum. Security against fraud and disorder is required with reference to other enterprises as well. Any periodical, for example, desiring to discuss political affairs is required to deposit with the authorities a sum of not less than ¥1000.

The last paragraph gives point to the question of supplying wholesome literature on the subject of religion and morals. Before mentioning the titles of leading Christian publications issued during the year, it may be well to refer briefly to publications included under the general subject of religion.

Religion

Publications classified under this heading include books on "Shrines and Shinto." The subjects treated of include accounts of shrines, the Shinto cultus and Shinto teachings. The number of books published on this subject is small. One volume issued during the year is on

ancestor worship, the title of which is *Sosenkyo Kyōshō*, by R. Nagasawa. Noteworthy also, as regards Shintoism, is the *Genkō Jinsha Hōki Yoran* or outline studies of laws relating to shrines. One volume discusses *Ryubo Shinto*, the blend between Buddhism and Shintoism, the title of which is *Honjisuijaku no Genri* or Principles of Reincarnation. Shintoism is not productive of literature.

Buddhists have continued to issue volumes under the series mentioned last year. The *Dai Nippon Bunkyo Zensho* added volumes 7, 8, and 9 to the series under that title, while volumes 29 to 36 were added to the series called *Nippon Taizokyo*. The *Kokuyaku Taizokyo* is also continued. The *Shinshu Taikei*, is a new series fifteen numbers of which were published during the year. Another series, which might be mentioned in connection with these, is the *Dai Nippon Fukyo Sosho*.

As we have already remarked, present day Buddhism is not producing literature. Its output is scrappy on the whole. Its principle work is in the republication, with modern type and in a more readable form, of books belonging to the past.

Christian

The Christian books published during the year include among the more noteworthy volumes the following published by the Christian Literature Society*:

New Testament Theology, by Prof. George Parker Stevens, translated by Rev. D. Yoshimura (724 pp); *System of Theology*, by Prof. Olin Curtis, translated by Prof. K. Obata (636 pp); *Life of Bishop Honda*, edited by the Faculty of the Aoyama Gakuin (811 pp); *Kingdom of God*, by Prof. A. B. Bruce, translated by Prof. K. Nakagawa (380 pp). Also by other publishers, *Outlines of Systematic Theology*, (*Soshiki Shingaku Gairon*) by J. C. McKim; *New Discussions of Christianity* (*Kristokyō Shinron*), by Rev. D. Ebina published by the Keiseisha; *History of Christianity in Japan*, by Prof. H. Yamamoto (*Nippon Kirisutokyōshi*), in two volumes, published by the Rakuyodo.

* A report of the Christian Literature Society will be given in a later section. (Ed.)

Devotional Books

Like Christ, by Andrew Murray, translated by T. Hirota, was published by the Japan Book and Tract Society; *Christian Perfection* (*Kiristosha no Kwanzen*), by John Wesley, translated by M. Akazawa, was published by the Christian Literature Society. The lectures given by Dr. John Paul were published in English by Revell & Co., under the title *The Way of Power*, and in Japanese, by the Christian Literature Society, under the title *Chikara Ye no Michi*. They were translated by Prof. Matsumoto. The Christian Literature Society published the *Essentials of the Kingdom of God*, by Rev. T. Kugimiya (*Kami no Kuni no Shinzui*).

Children's Books

Children of the Catholic Church (R.C.) was published in Osaka; *New Testament Stories* (*Shinyaku Monogatari*), by S. Nobechi, was published by the Teibi Shuppansha. The Nippon Seikokai Shuppansha published a book on *Religion in the Kindergarten* (*Yochien Shukyōka Katei*) by Miss Ethel Correll. The Keiseisha published a Children's Old Testament (*Kyuyaku Kodomo Seishō*) by S. Ashiya. *The Trumpet Calls* (*Tsu no Bue*), is a book of sermonettes for children translated by S. Nobechi and published by the Christian Literature Society. *An Outline Study of Children* (*Jidogaku Gairon*) by H. Seki was published by the Rakuyodo.

War Books

View of Post-War Conditions (*Sengo Eiken*), by T. Miyagawa, was published by the Keiseisha. The Keiseisha published a book on *Religion and the Prevailing Popular Trend*, written by S. Imai, the title of which in Japanese is *Shukyō to Minshu Shisō*.

Comparative Religion

My Experience of Religion (*Yo ga Jikken no Shukyō*) by K. Imai, was published by the Christian Literature Society.

Denominational Teachings

The following may be mentioned: *What I Believe*, by R. Minami (*Ware wa Kakushinzu*), published by the Tōitsu Publishing Co., (Liberal); *History*

of the Catholic Church in Nagato, by Kako Yamaguchi; *Doctrine and Rules of the Free Methodist Church* (*Jiyu Methodist Kyōkai Kyōgi Oyobi Jōrei*), by August Youngren (published in Osaka); *Activities of the Salvation Army* (*Kyūseigun no Kwatsudō*), Col. G. Yamamuro; *Minutes of the Japan Protestant Church*, (27th Session.); *Minutes of the Japan Methodist Church, East Conference; History of the Kumiai Church* (*Nippon Kumiai Kyōkaishi*), by K. Nishio, (published at Osaka); *Year Book of the Church of Christ* (*Nippon Kirisuto Kyōkai Nenroku*). The Meiji Seifoku Kinenkwai published *Christian Daimyōs*, by M. Steichen (*Kiristokyō Shinja no Nippon Daimyō*). The Salvation Army published *Lessons from the World Conference of the Salvation Army*, by Col. Gumpei Yamamuro. A book on the Doshisha (Doshisha Romansu), written by S. Matsuura, was published by the Keiseisha.

Cooperation

An interesting book on cooperation is *Report of the Three Years National Evangelistic Campaign* (*Sannen Keizoku Zenkoku Kyōdō Dendō*), published by the Committee.

Christian Institutions

Among volumes on this subject are *Sabbath Observance* (*Mamorubeki Nichiyōbi*), three prize essays published by the Christian Literature Society; *Sunday School Problems* (*Nichiyo Gakkō Shomondai*), by S. Ebisawa, published by the Sunday School Association. The Seikokai Shuppansha issued a book by an anonymous writer entitled *The Preacher* (*Dendōsha*). K. Azegami is the author of a book on the *Experience of a Preacher in a Japanese Country Village*, (*Ayumishi Ato*) which was published by the Keiseisha.

Commentaries

Text of the Old Testament (*Soseiki*), by K. Yamaguchi, was published by the Keiseisha.

Second Coming

The doctrine of the Second Coming of Christ was the subject of live discussion in current periodical literature. In the *Seisho no Kenkyū*, edited by K. Uchimura, and the *Shinjin*, edited by D. Ebina, numerous articles ap-

peared, the former magazine defending the premillennial view and the latter magazine the liberal view of Christ's Return. A volume of lectures on the subject, by K. Uchimura (*Kirisuto Sairin Mondai Kōenshu*), was published by the Iwanami Shoten.

Women's Problems

A volume entitled *Isshu Isshin* by Madame Hirooka was published by the Fujin Shuhosha. The Fukuin Shoten published the life of Ann Judson under the title of *Ann of Aba*. The Christian Literature Society published a *Mother's Guide* (*Ikuji no Shuyori*), by Mrs. B. N. Miles. The Seikōkai Shuppansha published a volume by Bishop H. J. Foss on the subject *Christianity and Womanhood* (*Kirisutokyō to Fujin no Michi*).

Social Problems

The Y.M.C.A. published M. Kurihara's translation of Walter Rauschenbusch's *Social Teachings of Jesus*. The Hakubunkwan published addresses given at the Concordia Association on *Social and Educational Problems* (*Shakai Mondai to Kyōiku Mondai*), by Messrs. Axling, Honda, Anesaki, Kanegi, Banks, and others.

Literature

Rev. T. Kuranaga was the author of a book on Tennyson's "In Memoriam." Charlotte Young's "Little Duke" was translated by Miss M. Morita. Morrice Gerard's "Dawn of Hope" was translated by S. Kobayashi. The above were published by the Christian Literature Society. Works on Tolstoi continue to be issued in translations. A volume was published by the Genkōsha containing translations of John Ruskin's works. Dante's "Inferno," translated by S. Nakayama, was published in Tokyo. The Rakuyodo issued a translation of Browning's poems under the title "*Browning the Poet of Life*." The author is R. Hoashi. The Fukuin Shoten published Prof. Yamamoto's translations of the "Sky Pilot," by Ralph Connor.

Church Music

The Christian Literature Society published a book of Anthems, prepared by Miss Hansen, of the Miyagi Girl's School. These were set up in lead type by the Fukuin

Printing Co. The musical compositions in Japan are photographic reproductions.

Evangelistic Booklets and Tracts

Owing to the great increase in the cost of paper very little was done during the year in the publication of Christian booklets and tracts. The Christian Literature Society issued a booklet on Capt. Hardy and one by Rev. W. P. Buncombe, entitled, "Evangelise your Church Neighbors."

Biography

The Keiseisha published a book on Luther, in addition to those mentioned in our report last year, the author of which is S. Sato, under the titlo *Wakaki Ruteru.* The life of the late Juji Ishii written by T. Nishiuchi, under the title of *Shin Tenki,* was published by the Keiseisha.

CHAPTER X

BIBLE SOCIETIES

I.—AMERICAN BIBLE SOCIETY

By K. E. Aurell (Acting) Secretary

Another year of war, entailing advance in production and circulation costs of Scriptures, with practically no increase of funds, grieviously affected our activities. Opportunities could not be improved because the Agency would be financially involved thereby. In the beginning of the year we did Bible work in a number of spinning factories, and sold thousands of testaments. We could have gone from factory to factory and enjoyed similar privileges, but did not dare for lack of resources.

The high cost of living, and no discounts on the purchase of Scriptures, also lessened the number of voluntary workers. Our total number of workers (including correspondents) was 29 less than the preceding year.

Circulation

Circulation fell considerably short of the previous year. The number of Bibles circulated was 5,052 ; Testaments, 40,494 ; Portions, 46,988 ; grand total, 92,535 copies.

Removal of the Bible House

Owing to the war prosperity that struck Yokohama, the rental on the property (No. 53) in which the Agency had been located for 12 years, was raised to an unreasonable figure, and we were obliged to move to a smaller place. This was regrettable, but we have made the best of it, hoping that eventually we might transfer the Bible House to Tokyo. We need a respectable, attractive, well-located building, with several well-stocked departments. This would be much ap-

preciated among this book-loving people who are feeling the need of moral fortification. Here is an opportunity for someone to erect a worthy monument and thereby serve Japan largely.

Tokyo Branch

Our branch at the National Y.M.C.A. having become widely known, has done fine work. Mr. Otake has been kept very busy. The demand for well-bound whole Bibles has been greater than we could supply, an encouraging evidence of the progress of Christianity.

Bible and Cherry Blossoms

As in past years, Testaments were supplied for selling at special tent services during cherry season in Tokyo. Large numbers of people, tired from walking and admiring the blossoms, are glad to find a place to rest. Earnest Christian workers quite easily get one group after another into the tent. Practically everyone carries spending money and after an earnest Gospel message many are willing to buy a Testament. We are glad for our share in the occasion.

A Barber and the Bible

The oldest son of one colporteur runs a barber shop, and his sincerity as a Christian is becoming known in his ward. Many of his customers have become Christians through his testimony. Every month he buys a few Bibles to sell, and keeps them in the window so passers-by as well as customers may see them. He always exalts God's book and sells a number of copies weekly. On the barber's holiday (17th of each month) he takes his brother and an assistant to hold open-air meetings and sell Scriptures. The Lord has prospered him and other barbers watching him are profoundly impressed.

In the Schools

Mr. Maekawa has faithfully taken Scriptures to the schools, and despite the effect of the high cost of living on students discouraging purchases, it has been a real joy to hand them out. In nearly all schools are students who urge their fellows to buy, and the need of the moral power of this Book is being acknowledged.

Japanese Troops in Siberia

As Japan Y.M.C.A. workers accompanied the troops sent to Siberia, we could not refuse a grant of 10,000 portions for distribution. The British Society also made a grant. The Christians in Nagoya city bought from us 3200 portions to enclose in comfort bags. Though these are not enough, we are happy that we did what we could. As a result soldiers have already asked for more Christian literature.

Workers' Meeting

All our workers, the last two years, have come together for a few days of fellowship in prayer and conference. This year we delayed till the balmy days of cherry blossoms, believing it would add to the pleasure of coming together. Our simple program chiefly consisted of addresses by leading Christian workers, and reports of colporteurs.

Mr. Sato, our earnest Bible-seller in Nagoya, has been instrumental in leading fifty one souls to Christ; ten received baptism, joining different churches. Two striking instances from his report are the story of a despairing young woman, disappointed in love and physically suffering, who heard Mr. Sato witnessing while on her way to commit suicide. She was saved, her unhappiness and physical complaint departed, she has joined the church and lived happily since. Then the story of Mr. Ozawa, an insurance agent, whose heart was touched during an open air service and who was led to confess his sins and wicked life which were distracting his wife: saved, he joined the church, and his subsequent life has been a joy to the workers. Mr. Sato sold 161 Bibles, 1447 Testaments and 4245 Portions, a total of 5854 copies, in money Yen 888.98.

Ex-Convict

The few workers in our service are all proofs of the power o the Bible, and among them Mr. Kamiyama is most striking. When he was 19 years old, in a fit of anger he killed a man, and as a result spent 19 years in prison at hard labor. He had not been regarded as bad previous to the crime, but on entering prison be-

came most unruly, disobedient, a center of disturbance in the prison, repeatedly a victim of severe punishment in consequence. He hated both Buddhism and Christianity. A cell-mate read a Bible and urged him to join him, but this made Kamiyama furious and he challenged him repeatedly to fight. He regarded the Bible as defiling, and kept himself and his possessions as far from it as possible. After ten years an incident occurred that made him terribly angry at a fellow prisoner, and as he sought ways of vengeance that night the thought came "Human beings certainly are pitiful things. If there is a God, He, of course, knows whether it is I or my opponent who is bad. If so, there is no use getting infuriated; some day this will become clear." This brought peace and he fell asleep. He awoke with new feelings in his heart, bitterness having changed to pity—and realised the necessity of religion. Securing a Bible, he read to Matt. 11:28, and was overpowered, lamenting his sins and exclaiming "This is what my heart has been crying for all my life!" He writes, "In the past I had attended the Buddhist chapel service but the priests' ineffectual prattle went in at one ear and out at the other. This one verse from the New Testament was imbued with a power that effected an instantaneous and complete change in me." Christ became the center of his life, he became trusted in the prison and was placed over other prisoners. Three years ago he was liberated, and thanking God, prayed that henceforth he might spread God's word among his countrymen. For two years he has been with us, and there have been numerous thrilling experiences as a result of his work.

II.—BRITISH AND FOREIGN BIBLE SOCIETY NATIONAL BIBLE SOCIETY OF SCOTLAND

By F. Parrott, Agent

In the islands of the Far East, the workers of the Bible Society unite with their brethren in Christ the world over in thanksgiving and praise to God that the past year of terror and grief has at last ended in rejoicing and renewed gain of freedom. He has given us deliverance and victory over evil immeasurable that for so long threatened disaster and accomplished devastation in so many countries. During the past four years, Japan has been peculiarly free from the terror that has been the lot of so many lands. Commercial prosperity has been hers in no unstinted measure and now, like other countries, she faces many difficulties; but her freedom is guaranteed, the future is hers in which to make or mar her destiny.

More and more, Japan is influencing the whole of the Far East. Recently a Chinese university student speaking in America said, "If you really want to help China, you must Christianize Japan." The Orient can best be evangelized by orientals. The Christian worker of the Occident will ever be to those of the Orient, a foreigner. The Gospel of Love will more quickly and readily break down distrust, if lived and preached by compatriots who can prove through humble service among their own countrymen, that they really love their neighbour as they love themselves, as a consequence of their fervent love to the Lord their God.

New editions printed in 1918 include:

Bibles.	New Testaments.	Psalms.	Portions.
1,000	16,000	4,000	135,000

The year's issues amounted to 193, 975 copies in eighteen languages. Of the total copies issued, 10,374 were sent to other Agencies.

Issues.	Bibles.	New Testaments.	Portions.	Total.
1916	4,012	37,659	206,258	247,929
1917	4,780	42,388	286,329	333,497
1918	3,654	35,530	154,791	193,975

The total number of Bibles, Testaments, and Portions circulated during 1918 was 201,490. The following table shows the method of circulation.

Table of Circulation.

Medium.	Bibles.	N. Tests.	Portions.	Total. 1918.	Total. 1917.	Total. 1916.
Sales by Colporteurs ...	407	11,093	134,285	145,785	230,410	180,763
Sales at Depot ...	3,255	24,339	15,423	43,017	70,168	52,154
Total Sales ...	3,662	35,432	149,708	188,802	300,578	232,916
Free Grants	21	95	12,572	12,688	1,412	7,833
Total Circulation	3,683	35,527	162,380	201,490	301,990	240,739

Free Grants

During 1918, 21 Bibles, 95 New Testaments, 12,572 Portions, were sent to Prisoners of War, to Y.M.C.A. work in Siberia, to Women's Rescue Home, a Japanese Gunboat, to Churches, and Preaching Stations, a Town Library, to the Salvation Army, also to British troops in Siberia.

Colportage

The sales by colporteurs of the British Bible Societies subsequent to the establishment of the Bible House in Kobe in 1904, are 21,059 Bibles, 298,076 New Testaments, 2,181,245 Portions, a total of 2,500,380 copies.

During 1918, colporteurs sold 407 Bibles, 11,093 New Testaments, 134,285 Portions, a total of 145,785 copies. While these totals are lower than those of 1917, they represent over *72%* of the total circulation of the year.

Thirty-one men worked during the year; and of this number eleven continued throughout the twelve months. Mr. Hattori obtained the highest sales. To his credit it should be recorded that his faithful labours resulted in the following Books being sold: 11 Bibles, 317 New Testaments, 11,814 Portions, a total of 12,142. The scene of his labours was in southwestern Kyūshū.

Colportage is still the method of effecting the major portion of the circulation. The past year has seen many changes in our ranks. In all districts, it has been a time of difficulty. Higher prices of the Books have hindered sales in some cases. Where the colporteur visited territory over which he had travelled before, time had to be spent in explaining why he could not sell at old prices and even then sometimes sales were not effected. The prosperity that has come to the farmer and the artisan has rendered more than usually difficult the colporteur's task of inducing these classes to consider the needs of the spirit. That our returns are not lower is a matter for thankfulness. Months and years pass and yet this labour of love goes on. Unpaid by mere money is this service of seeming drudgery, when in utter weariness of mind and body they sow for others to reap. The thought of the blessed Redeemer's sacrifice and the knowledge that teeming thousands, in ignorance of what that sacrifice means to them, are passing to their graves, these are the strong incentives that impel these men to persevere.

Mr. Lawrence, our Sub-agent, reports as follows.

"The principal work of the year was an extended tour to Loochoo and Formosa. One of our colporteurs, Mr. Aoki, accompanied me for a part of the time. Commencing work in Naha, the principal town, we visited schools and business houses and obtained good sales. At Shuri and Katena, good returns were also secured.

"Taihoku is the educational centre of Formosa and contains a number of schools and colleges. To visit all schools and to offer the Scriptures for sale among the students was a work not easy of accomplishment.

"Medical, Technical, and other schools were visited with satisfactory results. At Tamsui Mission School, 163 Bibles and Testaments were sold.

"On concluding our work among students, we had the satisfaction of knowing we had effected sales at every High School in the towns visited.

"Booksellers purchased considerably larger supplies than in previous years. The growing demand for the Scrip-

tures thoughout Formosa is very heartening and is a matter for thanksgiving.

The Pastors of the various churches were much interested in our work and rendered us valuable assistance. They gave full publicity to our visit, requested us to place the Scriptures on sale in their churches, and they urged the Christians to obtain copies of the Revised Japanese New Testament."

Mr. Eiichi Idei visits every house in the neighbourhood in which he works. He has much evangelistic fervour. On Feb. 25, 1918, he wrote as follows. "I met an old man who saluted me very politely and said: 'Some time ago, my son bought from you a copy of the New Testament. Since then, he has been reading it diligently morning and evening. To my great surprise, he has given up his dissolute habits and is a changed man. Your Book has worked a miracle in my family.' The old man's testimony enabled me in that little town to sell nearly fifty Books that day."

Conclusion

The silver and the gold are His, the circulation of Whose Word is a sign of obedience to the command to preach the Glad Tidings of great joy. The great divine who uttered the dictum: "The Church to teach and the Bible to prove," would rejoice to see how in lands far distant from his own the Church is teaching, because it has the Bible provided for it, whereby it can prove "all things," even the truth of the ringing words, "The entrance of thy words giveth light."

JAPAN

PART V
YOUNG PEOPLE'S WORK

CHAPTER XI

NATIONAL SUNDAY SCHOOL ASSOCIATION OF JAPAN

By H. Kawasumi, Secretary

Progress

Sunday School work in Japan to-day compared to what it was a year ago shows progress. The Branch Associations number 52, and the schools with them number 759, an increase of 2 associations and of 159 schools.

In the Tokyo Teacher Training School 17 took examinations. During the year 3363 scholars attended every Sunday and 49 of these had not missed a Sunday for five years. The numbers of teachers who attended every Sunday for five years is 51, 19 have not missed a Sunday for ten years.

This year the offering for the work of the Association which is made annually on the second Sunday in October was Yen 162.69. Last year the offering was Yen 151.28. The offering for children in Bible Lands was Yen 1652.00. Last year the offering for this purpose was Yen 1000.00.

The first year of each grade of the Graded Lessons has been put on the market with the exception of the Primary grade which will be revised and published later on.

Mr. Toru Koizumi (Osaka) made a gift to the Association of Yen 270.00 for a circulating library. For this purpose books both in English and in Japanese have been secured and are being read by the Japanese workers.

From April 2-4 a local convention was held in Osaka attended by 131 delegates.

As secretary of the Association, from April 5—June 4, I visited China, going to Shanghai, Nankin, Tsingtau, Tientsin, Pekin and returning through South Manchuria and Korea. July 1-10 was spent in conducting Institutes in Gifu, Aichi and Shizuoka provinces. Nov. 3-13 was spent in Institute work in Kyushu at Omuda, Kurume and Nagasaki.

World's Convention

In December a cable came from the World's Association in New York asking the Association here what would be a suitable time for the World's Sunday School Convention. A reply was sent suggesting May 20, 1920, but at the time of writing this report it is not yet certain whether the date will be May or October of next year.

On Feb. 4, a general committee to make plans for the Convention was held in Tokyo to which about 50 missionaries and 50 leading Japanese workers had been invited. The Hon. S. Ebara was chosen as chairman and Bishop Hiraiwa, Dr. Ibuka, Dr. C. B. Tenny and Rev. R. D. McCoy were chosen as vice-chairmen of the General Committee and also of the Executive Committee which consists of the officers of the National Sunday School Association, and the heads and secretaries of six departments. The following heads of departments were subsequently chosen by the Executive Committee.

Department	Head	Secretary
General Business ...	Rev. H. Kawasumi	Mr. K. Yamamoto
Meeting Hall... ...	Mr. K. Yamamoto	Rev. K. Matsuno
Entertainment ...	Rev. T. Ukai	Rev. Y. Okazaki
Exhibit	Mr. H. E. Coleman	Rev. K. Mito
Lecture Tour... ...	Dr. T. Yamamoto	Dr. A. Oltmans
Music	Dr. C. S. Reifsnider	Mr. H. Aoki

Mr. H. Nagao was appointed Treasurer and chairman of Finance.

CHAPTER XII

THE NEXT WORLD'S SUNDAY SCHOOL CONVENTION IN JAPAN

By H. E. Coleman

Great Opportunity

The coming of the next World's Sunday School Convention to Japan next year will undoubtedly be an event of great significance to the Christian movement in general. It is important that we stop and consider what the possibilities may be. The fact that some of the most prominent and influential Japanese in the country are constituting the Patrons' Association means that religious education and the Sunday School movement will be brought before the people of the Empire in a favorable light as never before. In three ways there will be an opportunity to reach the country with the influence of the gathering. In the first place there will be the press, secular as well as religious, and there is every reason to expect that they will generally be favorable, and co-operate. In the second place delegates will be brought from all parts of the country to return with the inspiration and definite help in the conduct of their own schools. In the third place an effort will be made to have the delegates from abroad visit as many cities and towns in the country as possible. There is to be a "Junkai Iin" which committee will have charge of the country visits of the delegates with money to pay the expenses of interpreters. It is evident that this will be a very important committee, and as soon as the work on schedules begins they will need the cooperation of every missionary. As soon as people know of friends who are coming, and of the fact that they will want to

visit certain places it would be well to make the same known to the chairman or secretary.

Peace

The time of the convention being so soon after the close of the war will make it especially significant from the standpoint of international relations and peace. Our World's Executive committee will have this especially in mind and will plan program features in harmony with the desire to promote a permanent peace. We all believe that no peace will endure that is not founded on the principles of Christianity, and this will be an opportunity for the Christian people of the world to get together and to make a beginning in the practice of love and brotherliness. Special effort will be made to get prominent leaders from the different countries who will not only represent truthfully the attitude of the best people but who will have influence in creating public opinion on Christian lines when they return. Most of the Japanese constituting the Patrons' Association are not Christians, and their chief interest is from the standpoint of their interest in promoting international relations, and the fact that that interest is great is proven from the fact that they are now undertaking to raise from one to two hundred thousand yen to entertain the delegates. It is a fact too, however, that they are interested in the moral value of the religious training that is given thru the Sunday School. Marquis Okuma and Baron Shibusawa have frankly said that they believe the convention will be of distinct value in promoting the religious and moral training of the children and youth. The Mayor, Viscount Tajiri, said in his letter of invitation that I am taking to Mr. Heinz, Chairman of our Executive Committee, "I hope that the enthusiasm and inspiration of your World's Convention will give a great stimulus to the moral and religious education of the children of Japan."

There are some things that we as Christian workers should do to make the best use of the convention for promoting our movement. I think we should seek to make wide use of it and of the opinions of prominent men

regarding it, for the purpose of breaking down prejudice against the Sunday School and other Christian enterprises. At the same time we can use it to stir up interest among our own workers in this line of work for the children, and the modern movement toward organized activities for young people and adults in the Sunday Schools.

Forward Movement

The convention will afford too an opportunity for launching a forward movement for greatly extending the Sunday School work and allied activities in the way of religious education. We have a definite plan under consideration and it will be presented to the home constituency, and I bespeak the sympathetic co-operation and prayers of our co-workers when it shall be finally decided upon and made public. I believe we shall have the greatest opportunity in the history of Christian missions, in the next decade, to show the world what can be done toward winning a nation to Christianity by using proper and scientific methods in reaching the children and young people. The doors are now swinging open to us, and we must be prepared to enter in, and think in terms of millions rather than 150,000,—our present enrolment in the Sunday Schools. It will be important to begin soon to talk with our Sunday School and church groups about sending delegates. The basis of representation has been decided on, and is based very properly on the Sunday school work being done, and we are anxious that every part of the country be represented. It will surely bring the best results too for the church group to pay the expenses of their own delegates. All Sunday School workers are requested to begin at once to collect interesting materials for the exhibit, for this will be a very important feature of the convention. We shall want, not ordinary groups of pictures, but special features, and especially pictures illustrating Japanese child life, whether city or country. This will be of special interest to the delegates from abroad.

Lastly, it is not too early to begin to pray for the best success of the convention in every way.

CHAPTER XIII

THE YOUNG MEN'S CHRISTIAN ASSOCIATION IN JAPAN

By Arthur Jorgensen

Siberia

Aside from the interruptions brought on by the task in Siberia, the work of the Associations in Japan has gone forward quite normally. That undertaking, however, has absorbed the energies of several of the leading secretaries and has called for a group of over twenty men to "carry on" in Siberia, more than half of whom were taken from the secretarial staffs of our local Associations. It is necessary only to mention such men as Messrs. Sajima, Murakami, and Fujita, general secretaries respectively in Osaka, Kyoto, and the Tokyo Imperial University, and Mr. Saito of the national staff, all of whom have given months of their time to this war work, to demonstrate that the regular enterprise in Japan has suffered. In addition, Messrs. Phelps, Gleason, Trueman, and Stier of the foreign secretarial staff have given from three to nine months to various phases of the Red Triangle work in Siberia. The manner in which this work has been carried on and its influence upon soldiers and civilians are covered by Mr. Gleason in his article which appears elsewhere in this volume.

War Work

Another event somewhat off the regular beat of Association work was the cooperation of Japan in the American United War Work Campaign. Being requested by Dr. Mott to cooperate to the extent of Yen 140,000, those interested fell to and raised about Yen 550,000, and secured in addition through the Government the special

sympathy fund of about Yen 430,000, making a total of almost Yen 1,000,000. Without the cooperation of such men as Baron Shibusawa, Prince Tokugawa, and Viscount Uchida, the Minister of Foreign Affairs, this achievement would have been impossible. As evidence of their appreciation not only of this effort, but likewise of the great opportunity before the Japanese Association in Siberia, the American War Work Council contributed one-half of the total to the National Committee of Japan to be used in Association and relief work in Siberia.

Growth

In connection with the regular enterprise there have been many facts of encouragement. Speaking in general there has been most satisfactory progress in the utilization of the present equipment. Several Associations which have occupied their buildings only a comparatively short time are already pushing through the walls and clamoring for more adequate buildings. Kobe has outgrown its equipment and is making an effort to secure additional land for expansion. The basement of its building has during the year been entirely renovated and will henceforth be used for the development of boys work. The 250 boys in their middle-school offer a splendid excuse for this new undertaking. Nagasaki is planning a new dormitory and hostel for the medical Association. Seoul has made splendid use of its new gymnasium and has refinished entirely its spacious lobby. Osaka has erected a special building for its educational department and in addition has remodelled its old auditorium. The Yokohama building after a little more than two years of service is already too small for the men actually demanding service of that Association. The Tokyo Imperial University has not only made splendid use of the building opened a little more than two years ago, but out of resources which the directors themselves secured has completed, on a building lot immediately to the rear, a splendid new dormitory accommodating fifteen men. This means a total of forty men living under the roof, to say nothing of the healthful moral guidance of this Association. The headquarters

of the National Committee, which is largely an office building, has been crowded throughout the year from cellar to garret with about ten different Christian organizations.

Good Finance

Further encouragement is to be found in the financial status of nearly all the local Associations. Several of the Associations which in years past were handicapped with the deficit habit have this year placed themselves upon the basis of pay as you go. This is true, for example, of Kobe. In Nagasaki, the new general secretary, Mr. Kakehi, has also done some courageous struggling with the financial problem. Tokyo closed the year with a clean record after a difficult but most encouraging effort in December to clean up the impending deficit. A single gift of Yen 1,000, from one who has been observing the progress of the Association in Tokyo indicates the favor with which its work is meeting. Kyoto carried the largest current budget in its history without a deficit. The National Committee has also borne the weight of an increasing financial burden which has been offset by the growing support of friends and local Associations. Osaka Association met the challenge of the International Committee that it raise Yen 100,000 in order to secure twice that amount from America for a new building. Already Yen 130,000 has been secured and present plans involve the raising of Yen 250,000. At Nagoya steps have been taken to organize a modern Association for the first time. Interested citizens of that city have underwritten the current budget for three years even before the secretaries for the city were on the ground.

In educational work Osaka has usually been the outstanding example of really meritorious achievement. Within the last year or two Kobe and Tokyo have entered the race and in point of actual service rendered through this department as well as numbers enrolled are moving up close to Osaka. In these three cities alone, over 3,800 different men and boys were enrolled during the year. In the educational work of the Associations in Japan there is a marked tendency to break

away from the exclusive emphasis upon English schools. In Osaka, the science department and in Kobe, the middle-schools are evidences of this tendency.

Athletics

The first full year with a really modern gymnasium and athletic equipment has been completed by the Tokyo Association. In addition to the regular program of physical work carried on in that city a splendid work has also been done in other cities of the Empire, especially Yokohama, Kyoto, Kobe, and Seoul. The equipment of the latter city is next to Tokyo the best in the Empire. Enough has already been done to demonstrate that the young men of Japan take readily to this type of exercise. In Tokyo, several large firms have recognized the needs of their men and the ability of the Association to meet those needs by paying the membership fees of large numbers of their employees. Messrs. Brown and Ryan have been bearing the main brunt of the work in Tokyo and Yokohama and in addition have been giving special training to three prospective physical directors, two Japanese and one Korean. In Kyoto large classes in Judo have made constant use of the gymnasium. Such games as basketball, volley ball, and other indoor sports bid fare to gradually win the support and enthusiasm of young Japan in a way akin to the record made by baseball.

Dormitories

The dormitories occupied by student Associations throughout the country continue to be fruitful sources of Christian character. In Tokyo alone, approximately one hundred students are accommodated in the Association dormitories. Every year several men in each dormitory are led to open and firm decisions for the Christian life due to the influence of the Christian students who live with them. The best work of the student Associations is quite naturally being done in those places where there is careful supervision, as for example in Tokyo, Kyoto, and Osaka. The work of such men as Messrs. Fujita, Ishida, Takiura, and Maeda can scarcely be over-estimated. In addition to their work in the

various local fields these men are able to give a little time to visitation of other student Associations in their vicinity. Mr. Takiura of Kyoto, for example, has done splendid work among some of the Associations in the western country. The inspiration which these small and sometimes isolated groups of students gain from the visit of a travelling secretary is difficult to overstate. During the year about eight or ten of the student Associations have sent evangelistic bands to neighboring villages accomplishing great good not only in the districts visited, but also in the reaction which such service has upon the students themselves.

At the present writing there are gathered in Tokyo approximately one hundred delegates from the Associations of the country. The large majority of these are from the student Associations. One of the most hopeful evidences of the genuine Christian spirit of this group of young men is their evident desire to serve to the utmost in these critical times. The growing interest of these Christian young men in the vast and complex problems growing out of social conditions is such as to give ground for hopefulness with reference to the future.

Figures

At present there are in Japan proper 80 Associations; 59 student and 21 city. Of these 76 are wholly self-supporting. The estimated value of Association buildings and hostels including land is Yen 1,200,000. The total membership is 11,486. During the year the total amount raised by Japanese Associations far all purposes was about Yen 400,000. The total enrolment in educational departments was 9,500. In 21 dormitories connected with non-mission schools there were 392 boarders. The dispensary of the Imperial University treated 6,148 individuals. The secretarial staff includes 38 regular Japanese secretaries, 40 assistants and clerks, and 16 foreign secretaries.

CHAPTER XIV

CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION, TOKYO

By L. C. Wilson

During the past year there have been many influences at work among the Chinese students in Japan. When the now famous military agreement between the two countries was first announced the students became greatly excited and probably as many as 3,000 returned to China. Last fall, however, a few of the old students and large numbers of new ones came to Tokyo for study. The total number has remained about 5,000 for a number of months.

There were thirty-one young men received into the two Chinese churches in Tokyo during the past twelve months. They represented practically every province of China. These additions resulted very largely from their personal, friendly contact with pastors, secretaries, and earnest Christian students. Mr. S. S. Day and Mr. Frank Buchman rendered a very great service in getting a number of students to face their own personal problems and to be willing to discuss them with Christian friends.

Sherwood Eddy

Another factor which had an influence in bringing about these results was the three visits during the year of Dr. Sherwood Eddy who passed through Japan on his way to and from China and later on a special trip to India. His talk on "The Greatest Battle of the War" brought the students face to face with Christianity and personal purity. His address was translated into Chinese and has been put into the hands of thousands of students. Surely no group of young men were ever exposed to

greater temptations than are our friends from China. The moral conditions in the dormitories and boarding houses are appalling. Our Association dormitory is always filled. At one time five men lived in a room large enough to accommodate two. Fourteen of the fifty-four students living in our dormitory are Christians and they meet once a week for united prayer and discussion as to how they can win their fellow-students to Christ.

As a result of our membership campaign last fall we secured the largest number of members in the history of the Association.

Friendly Intercourse

An interesting phase of our work has been the occasional excursions to factories, educational institutions and other places of interest in and around Tokyo, led by Mr. Maruyama, a gentleman who is giving his time chiefly to promoting friendly relations between foreign students and Christian Japanese. He has secured entree into a number of Japanese homes for small groups of Chinese students. Of course it is not possible to do a great deal along this line, but surely such friendly intercourse will bear some good fruit.

Strategic Work

It may not be generally known that the Chinese who study in Japan almost invariably occupy positions of responsibility and influence upon their return to the home country. The parliaments in Peking and Canton are composed very largely of returned students from here. A short time ago there were 522 returned students from this country in Peking, 85 per cent of whom were in government service. Former president Li of China was at one time a student of military science in Tokyo. It will be evident to all that the Chinese Young Men's Christian Association and the two Chinese churches are laboring among a very strategic and potentially influential group of students. There is a great need therefore for the united prayers of all Christians in Japan for increasingly larger and more genuine religious results from this work.

CHAPTER XV

THE JAPAN UNION OF CHRISTIAN ENDEAVOR

By Tatsujiro Sawaya, General Secretary

The officers of the Japanese Union of Christian Endeavor are Rev. James H. Pettee, D. D., President, (American Board Missionary); Rev. Kameji Ishizaka, Rev. Toraji Makino, Rev. Kanji Mori, Vice-presidents; Mr. Tatsujiro Sawaya, General Secretary; Mr. Eijiro Yotsuya, Treasurer. All presidents of the local C. E. Unions which now number twelve throughout the Empire are the councillors of the Japan Union. Besides these councillors, there are a few more councillors appointed specially from the Japan Union.

Conventions

The Union has held a Convention once every year. But at the last Convention held in Sendai in May 1918, the constitution of the Union was changed, and it was decided to have a national Convention once in three years. But during the two years between the national convention years, at least two local conventions are to be held. Two local conventions to be held during 1919 are one at Moji which has already been held in February, and the other is expected to be held at Sapporo next September. At the local convention in Moji, the three vice-presidents of the Union attended and carried out several successful gatherings and conferences for two days. They also made addresses at the churches and other places in several towns near Moji during and after the convention.

There are 280 C. E. societies now existing in Japan of which about 220 are senior and about 60 are junior

societies. Total membership now amounts to about 7,000 and thirty new societies were reported last year. The Union has in its list the C. E. societies organized in fourteen different denominations, of which Methodist leads, then comes Kumiai, then Nippon Kirisuto, then Baptist and so forth.

The Union publishes its organ, a monthly magazine called "Kassekai" (Endeavor World). Several hundred copies are sent out every month to subscribers and friends. It also publishes every year "C. E. Prayer Meeting Topics and Daily Readings" both for senior and junior use, which is used not only by Endeavorers but also very widely among Christians in many denominations.

Visits

Its officers make wide trips every year in visiting C. E. societies and giving help to church work wherever they travel. Last year Mr. Ishizaka traveled through Hokuriku, Hokkaido, Shikoku and a part of Kyushu, Mr. Makino early this year in Kyushu, Chugoku and Shikoku. General Secretary Sawaya made trips to Tohoku, Hokkaido and Hokuriku. Such large cities as Tokyo, Osaka, Kyoto and Kobe and the cities lying between Kyoto and Tokyo quite often welcome our C. E. officers.

The Union is supported by a grant of one thousand dollars annually which comes from the Worlds Union, Boston Mass., and some four hundred and fifty yen raised every year in Japan amoung its Sustaining Members and the subscribers to its magazine and tracts.

Its President Rev. James H. Pettee, D. D. is in America at present on furlough, and Mr. Makino one of the vice-presidents was absent last year traveling in the United States. During the absence of President Pettee, Rev. Ishizaka is acting in his place, presiding at sessions and directing the work.

CHAPTER XVI

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF JAPAN

By Miss M. E. Gunter

National

The thirteenth annual summer conferences of the Y.W.C.A. were held in July 1918 at Kobe College, Kobe and Shokei Jo Gakko, Sendai; and in addition a small conference for high school girls was held at Koroen, a suburb of Osaka. The statistics of attendance for the three conferences are as follows:

Enrollment	459	263	196
Speakers and Bible teachers			24
Bible women			12
Teachers			35
Business women			9
Nurses			1
Kindergarten teachers			4
Girls living at home			18
Students			356
			459
Koroen conference			17
			476

Number of schools represented, 68—Kobe 34, Sendai 34.
Number of churches represented, 7 at each conference.

During the summer the National Committee was asked to loan Miss Matthew, National General Secretary, and Miss Fonda, Physical Director, for Siberian relief work. Their work is much appreciated by the American Red Cross and at the expiration of the term for which they were loaned the Committee was asked to extend this time further. In October, Miss Michi Kawai, National General, and Miss Kato, Tokyo General, went to Siberia

to see if the Japanese association could be of any service there. After their return in November the association made an appeal with the result that sufficient toys were gathered for more than 1500 children for Christmas, 27 boxes of clothing and bedding, and about ¥1,000 in cash. In December Miss Gunter, and Miss Ai Kunii, a graduate of an American College and now a teacher in Hokusei Jo Gakko, Sapporo, went to Vladivostok to prepare for the work. In January Miss Kawai and Miss Tomo Sakamoto, a graduate of Shoshin Jo Gakko, Kanazawa followed them. These workers made further investigation of conditions and gave their services wherever needed. They felt that the international, social, and economic conditions were not favorable for beginning permanent work and returned to Japan in March.

In the fall of 1918 three new secretaries arrived from America, Miss Verry, Miss Chambers and Miss Dunning. During the past year Miss Mary Page has been home on furlough, but she is expected back April 26th. We are also looking forward with great pleasure to the return of Miss Hanayo Sakamoto, Miss Tsuji Yokozawa and Miss Hisa Onomi, who have been studying for the past three years in Canada and the United States, and will have completed the course offered at the National Training School of the Y.W.C.A. in New York.

Tokyo

The Tokyo association now has a membership of 745, and the last annual budget amounted to ¥7741.26. There are 7 English, 3 Cooking and 13 Bible classes. Since fall 16 girls have been taught typewriting and seven of this number have already been placed in positions. There are 93 pupils in the three dormitories, representing 30 different schools. During the past year thirteen girls from the dormitories have been baptized. Miss Suzuki has been added to the staff of secretaries for work among girls in offices. She has visited several departments of the Department of Communications and the officials were very anxious to have the Y.W.C.A. get in touch with the girls. As a result of this visitation several girls have come for English and Bible classes. One noon day

meeting has been held at the Central Station. The association also has a visiting nurse in Oji, who has gained entrance into many of the homes, Recently a Christian teachers organization has been formed.

Yokohama

The Yokohama association is now planning for its building campaign. During the year the association has lost its Japanese General Secretary, Miss Kuroda, but notwithstanding the fact that Yokohama is very much understaffed the work is growing. Miss Toshi Ueno, a graduate of Miss Tsuda's school, has been added to the staff as educational secretary. As soon as a Japanese General is secured Miss Baker, and Mrs. Nitobe, the present office secretary, will devote their time to emigration work. There are more calls for music lessons than Miss Allchin is able to give. The Bible work has been greatly strengthened through Miss Ueno's efforts. Mrs. Forrester, a member of the committee had a three days' conference for business and non-Christian girls with a view that they might definitely decide to become Christians. The Yokohama association is constantly facing difficult situations because Christian work is not well supported in that city, but this coming year marks a new era in its development.

Osaka

The growth of the Osaka association is very gratifying. Miss Clara Hard is foreign general, and Miss Koto Yamamoto, Japanese general. The difficulty of securing suitable quarters has greatly handicapped the work from the very beginning. However, the association is comfortably housed now at 99 Itchome Tenmabashi-suji, Kitaku. During the past year the association was entirely supported by membership fees with an average balance of Yen 40. a month. Bible and educational classes are growing rapidly and the house just vacated was filled to overflowing with girls of different classes. The Committee has decided to raise Yen 300,000 for buildings and endowment fund. The association feels a great loss in the death of Madame Asa Hirooka who passed away on the fourteenth of January. Mrs.

Yasu Asai has been elected president. Miss Aki Yamaguchi, a graduate of the Kyoritsu Girls' School, Yokohama, and Miss Kiyomi Yoshikawa, a graduate of the Women's University, Tokyo have been added to the secretarial staff for educational and office work. A Rainbow club was organized during the year, which is doing the Junior branch work. The Koroen club was formed after the small conference held at Koroen, and both Government and Mission High School girls are members. This club will be the nucleus for strong Christian work for the student class of the city.

Kobe

The Kobe association has its office at 43 Nishimachi (in the Adachi Building). The business girls' club already has 50 members, and there is no place for them to meet except in the room of a nearby cafe run by a Christian man. A Christian physician who has his office next door to the association is most generous in allowing his reception room to be used for Bible classes and other meetings. The Congregational Women's Bible School under Miss Cozad is also ready to open its buildings and grounds for the association members for any kind of big gathering. Kobe College is another great friend of the association and the secretaries receive much aid, encouragement and hospitality from both teachers and students. The association has two foreign and four Japanese secretaries. Miss Helen Topping and Miss Toki Fujita are the General secretaries, and Mrs. Otsuka has come to do emigration work. Both Mrs. Otsuka and Miss Topping often go to meet the women before they sail and give them instructions at the place of examination, taking dolls, and pictures, and books to give demonstrations in things foreign. It is the great desire of the association to publish pamphlets on Religion, Morals, Hygiene, Educational and Household subjects and to distribute these as freely as possible to women leaving Japan. The association has been very wise in securing the co-operation of the hotel keepers in its emigration work, and this work alone would warrant the opening of an association in Kobe.

Kyoto

Miss Inez Crawford, Miss Lillian Chambers and Miss Aki Hayashi are settled at Mushakanoji, Sagaru. They are quietly paving the way for organization. There are several Bible, English and hymn singing classes being conducted for high school girls and for married women. Miss Chambers goes several times a week to Dr. Saiki's hospital to give English and Bible instruction to the nurses and Miss Crawford helps with the Doshisha day pupils in any way that she can. Our secretaries consider Kyoto a most suitable place for studying the language and history of Japan. While these secretaries have not done any active work as yet they have been spending a great deal of time in making a survey of the city, and in calls on institutions and individuals.

Student Association

We now have twenty nine student associations throughout Japan with a membership of 3,500.

New Plans

While Mrs. Eddy was visiting Japan last summer the National Committee made a six year program which has been presented to the World's Committee for approval. This program included a budget of Yen 1,000,000 which is to be raised two-thirds in America and one-third in Japan. This sum is to be used for buildings and for an endowment fund for National work.

During the past year many requests have come to the association to supply workers of different kinds, such as matrons, typists, pharmacists, teachers, governesses, clerks, companions, guides and maids; also many girls have registered with us that they might secure suitable work. Many calls have come from America for us to recommend suitable wives to the Christian Japanese men who are now in America. We feel that it is very important that the association should become more and more a Christian agency to help Japanese women and girls in finding just the positions and help they need.

JAPAN

PART VI
SOCIAL SERVICE

CHAPTER XVII

A SURVEY OF SOCIAL CONDITIONS IN JAPAN

By William Axling

A survey of the social side of Japanese life today reveals conditions to which no well-wishers of the nation can remain indifferent. Not only are these conditions of vital interest to the student of social matters but here are conditions that call for constructive measures of relief if the nation's future is to be safeguarded.

The In-rush of Industrialism

From time immemorial Japan has been an agricultural nation. Its people were grouped in little villages scattered across the Empire and industriously tilled the soil. However during the last fifty years a wave of industrialism has swept across the nation carrying literally hundreds of thousands of Japan's population out of this quiet and free agricultural village life into the congested confined life of modern industrialism centered in large cities.

In thirty five years Tokyo's population leaped from 858,000 to 3,000,000. In the same time Osaka's population increased just a round million. This, in both cases, has been largely industrial growth. This is clearly shown by comparing the growth of the city as such, and the growth of her industrial suburbs. During the past ten years the population of Tokyo city increased 29%. During the same ten years the population of her industrial suburbs increased 425%. Some weeks ago I walked for hours through Kameido. It was like walking through a forest of smoke stacks. This suburb has grown in 13 years from a town of 5,000 to a great

industrial city to 35,000. Oji another industrial suburb has in the same time grown from 12,000 to 40,000. Of these 40,000 people 20,000 are factory workers, and the remaining 20,000 are their families. The Tsurumi-Kawasaki-Kanagawa district is being transformed into a great industrial center linking up the two cities of Tokyo-Yokohama. Last year 2,000 new factories were started in this district alone. The cities of Osaka-Kobe are being linked up in the same way.

Factories

In the past two years the factories of Tokyo have doubled in number. Last year in Tokyo alone there were three hundred applications for new factories or extensions every month, making up a total of 3,600 for the year. In Tokyo in 1914 there were 9,828 factories, in 1915 there were 10,740, in 1916 there were 13,403, and in 1917 there was a further increase of 3,600. At present 230,000 people are employed in the factories of Tokyo. In other words every one person in ten in this city is a factory employee. In Yokohama last year factories increased at the rate of 87%. The increase in Osaka has been even more startling. 35 years ago there were only 200 factories in all Japan and only 15,000 people employed in them. Today Japan has 25,000 factories and a host of 2,000,000 factory employees.

The Worker's Lot

These factories have sprung up like mushrooms. The result is that from the stand-points of sanitation, ventilation and every thing that concerns the welfare of the employees the conditions are most vicious in the majority of cases. In the building of these factories seemingly no thought has been paid to the welfare of those who were to toil. Often there is absolutely no ventilation. There are no sufficient sanitary arrangements. The employees are treated as so many machines in common with the other machinery that goes to fit up the factory for its work. Last year there were 271,000 cases of disease and accidents in the large factories that come under the jurisdiction of the Factory Law. Of these 110,000 cases

were caused by imperfect conditions of factory accommodations or the lack of accident prevention devices. And conditions in these factories far surpass the multitude of smaller factories that do not come under the jurisdiction of the Factory Law.

The dormitory system prevails for the young female operatives. I will deal with this phase later on. The men and women employees live in the districts around these factories. In visiting these sections one is appalled at the crowded living conditions under which these working people live. According to the statistics on file at the city office, Kojimachi ward has 90 square feet for each person. The Honjo and Fukawaga wards taken as a whole have only 36 square feet for each person. And among the working people of these wards 33.9 % of the families live in 3×6 to 6×9 foot rooms, and 66.4% of the families live in 9×9 foot rooms. In Shitaya ward seven to eight persons live in 6×9 foot rooms. Some weeks ago I visited the slum districts of Honjo and Fukagawa wards. The conditions I saw beggar description. The houses of these districts are one-storied tenement houses with tunnels three feet wide, running through the center for entrance and exit. On each side of this tunnel are ranged 6×9 and 9×9 foot rooms and in these rooms are crowded families of four to eight people. Not only are these tunnels the only means of entrance and exit but in many cases the only light and air that comes into the rooms must come through these tunnels which are sometimes fifty to sixty feet in length. The result is that the air is stifling and the rooms are as dark as a dungeon. Sanitary conditions are wretched. The gutters and drains are stagnant and overflow into the narrow ways. The city scavengers find it so difficult to get through the narrow passages that furnish the only approach to these houses that they pass by these districts. The only way to get the filth and rubbish removed is for the men to carry it away when they go to work in the morning. Even the night soil remains uncollected. These crowded living conditions, the lack

Slums

of sunshine and air, and the filthy surroundings furnish unparalleled opportunity for the spread of disease and the propagation of vice. Mr. Hara, who is giving his life to saving ex-convicts and wayward children, found that out of 2,000 wayward children that came under his care 1,000 went wrong because of the housing conditions of their parents.

Thus far I have been dealing only with the living conditions of the families of the factory operatives. We must consider for a moment the living conditions of another large class, namely the single male workers. These herd together in the cheap lodging and public eating houses that abound in these wards. In Fukagawa. there are whole blocks covered with these institutions that cater only to single male workers. Hundreds are crowded into these buildings. Drinking, gambling and immorality are the only recreation these young men get, and their weary, colorless life drives them head-over-heels into these things. Vice is cheap. Women are always on hand ready to sell themselves for a paltry sum. There is no clean diversion. No helpful influence is thrown around these young men. There is absolutely nothing that appeals to their nobler nature, nothing that ministers to their higher lives. The pull of every influence is downward and Hell-ward.

The Very Poor

There are 8,000,000, people living in the 27 large cities of Japan. Of this number 800,000 are listed by the government as "poor people." All cases where the monthly income for a family of five persons is less than 20.00 yen come into this class. Of these Tokyo has 200,000, Osaka has 140,000, Kobe has 77,000, and Yokohama has 50,000, The remaining 333,000 are scattered throughout the other 23 large cities of the Empire. As in every land so in Japan the birth rate among the poor is exceedingly high. The average is nine children to a family. However the infant mortality is very high. Dr. Teruoka carried out some investigations in the Yokokawa cho district of Honjo in Tokyo and found that out of 571 births 181 died in infancy, about

one in three. 143 did not survive until five years of age. In southern Japan the eta class make up a large percentage of the poor. 60% of Kobe's slum population is eta. In all Japan there are 1,300,000 of this unfortunate out-caste class. Hyogo prefecture has 121,000. Hiroshima has 90,000. Osaka-fu has 50,000, and Kyoto-fu has an equal number.

The slum is a modern institution in Japan. It is a by-product of western civilization. In olden times each feudal lord made provisions for his poor retainer, and each family looked after its poor connection. Now that these relationships have broken down the poor have to shift as best they can. Unless a remedy is found the Honjo, Fukagawa and Shitaya slums are but the beginning of worse conditions. Christianity was the force that introduced western civilization into Japan and thus upon her falls heavily the responsibility of renovating these slums and healing these running sores that have appeared on the body politic of modern Japan.

Women and the Social Upheaval

The next thing that impresses the student of present social conditions is the mad rush of Japan's young womanhood into industrial and commercial life. Of the almost numberless factories in the suburb of Oji I had investigations carried out in twelve different factories. I found that in these twelve industrial plants there are a total of 5,672 workers. Of these 3,185 are young women. Their ages run as follows:

Under 20 years of age	1,065
„ 16 „ „ „	1,042
„ 14 „ „ „	393
„ 12 „ „ „	679
„ 10 „ „ „	6

In addition I found that in the Government Arsenal at Oji there are 5,000 men and 5,000 women employed. In the Government printing establishment there are 1,000 men and 2,000 women. The Toyo Spring Factory of Oji is Employing 2,600 women, most of whom are merely girls. This one company has taken in over 1,000 new girls in the last six months. During the last

few months I have at four different times been invited to speak to the operatives of the Fuji Spinning Factories. Everywhere I have been impressed by the large proportion of female workers and their extreme youth. This one company employs 20,000 workers and there are three female workers to one male. And many of them are mere children who ought to be romping and playing in the back yard of their homes under a loving mother's care. At the most critical time of their lives they are thrust out into the cruel fight for bread—an uneven fight, in which every odd is against them. The Government Tobacco Monopoly employs 28,600 people in its various works throughout the land and of this number 22,000 are women and girls.

Throughout Japan there are 850,000 female workers; of this host 300,000 are under 20 years of age. There are day and night shifts and the hours are heart-breakingly long. These factories have the dormitory system for their female operatives. In some cases, like the Fuji Spinning Company and other first class companies the conditions in these dormitories are very commendable. But too often the conditions are most vicious. In some factories half of the girls go wrong morally before the first year of their employment is ended. According to investigations, every year 80,000 of the female workers in the industrial plants of Japan have to leave the factories on account of illness. 14,000 are annually victims of consumption. In fact the government reports say that "in villages and provincial towns tuberculosis is mostly brought in through operatives from factories." This loss is made up by recruiting 200,000 new women and girls every year. Of these 120,000 never again return to their homes. Of those who do return one in six is ill.

The alarming increase of female operatives in the factories is only one phase of this question. The tremendous increase of young women who are being forced out of the sheltered life of the home and thrust into the soulless competitive life of modern commercialism demands our careful consideration. In Tokyo alone there

are 5,000 young women employed in the Department of Commerce as clerks and book-keepers. Moreover they are taking in new girls at the rate of 2,000 a year. The Telephone Exchange and the Post Office Department are gradually substituting women for men on their forces. In addition thousands of girls are taking positions in commercial institutions. We can't stem this stream. What we must do is to cleanse it and direct it along right channels. On every hand the home is being bled. In Tokyo there are 3,000 Red Cross nurses. Last year there were 2,000 applicants in Tokyo to be accepted as nurses. Thirteen only were entered. The majority of these rest went into commercial positions. In the whole nation there are 18,754 nurses. To each graduate nurse there is an average of five "minarai" (nurses in training). Thus in the nursing profession there are 112,524 enrolled.

The Darkest Aspect

The darkest phase of this subject is that of prostitution. In all Japan there are 49,000 geisha, and 53,000 "imbai" or unlicensed prostitutes. In the struggle with sky-soaring prices and low wages multitudes of wives in the Honjo and Fukagawa wards of Tokyo have been forced to open their homes to this vice and to sell their own souls. The business boon brought on by the war caused a great increase in prostitution. For instance in the last four years the attendance at prostitute houses in Kobe increased 50%. Mr. Kagawa of Kobe who has made a careful study of this whole question is authority for the statement that one out of every 15 girls in Japan between the ages of 17 and 25 is a prostitute.

Criminology

There are 55,000 prisoners in Japan. 100,000 persons are convicted of crime each year. So great is the increase of crime that the government has recommended the establishing of 700 ex-convicts homes. The most alarming phase of this problem is the growth of juvenile crime. There are in Japan 65,000 criminal boys. Of these only 7,000 can be accommodated in the Industrial Homes. In order to cope with this serious tendency

the government has decided to open a Juvenile Court in the near future.

Christianity to the Rescue

What is being done to solve this problem? A social awakening is slowly sweeping across the land. Osaka Prefecture has organized a Social Service Department with a force of 40 workers. Tokyo Prefecture has an aggressive Social Service Department. Non-Christian organizations are being formed and Non-Christian movements are being launched to cope with this situation. The Church alone seems to be asleep. An investigation carried out by the government disclosed the alarming fact that in Tokyo 80% of the working people disclaim any religious connection. And in Osaka 90% of the laboring folk make no pretension whatever of having a religion. Who can blame him for abandoning religion? It abandoned him first. Religious leaders have paid no attention to him. Even Christianity has acted the part of the Levite and looked the other way. Christian Missions began their work in Japan before this industrial era was inaugurated and they have never sensed the change that was going on and the situation that was developing.

We must adapt our work to present day needs. We must save not only individuals but renew and lift the life of communities. Especially must we get hold of the children and the young people by means of day-nurseries, kindergartens, play-grounds, Sunday schools, classes of various kinds and meetings of every description and throw their young lives into the Christian mould. By institutional churches, social settlements, home-centers and open seven-days-in-the-week churches we must attempt work commensurate with the needs, and give Christianity a chance to dig itself deep down into the community life of the districts where these folk live. This whole situation is both a problem and an opportunity. May God help us to keep step with Him and enable us to fit ourselves and our work fully into His plans.

CHAPTER XVIII

ELEEMOSYNARY WORK

By Miss S. M. Bauernfeind

General Scope

Perhaps there never was a year when the need for help was so great as in 1918. The reason was the exorbitant price of rice, the staple food of the Empire. It is worthy of note that during the most trying time, known as the "Rice-riot" there were many moneyed men who purchased rice at the market price and sold it at a much lower figure so as to help those who found it impossible to pay the regular price. Upon investigation we find that charitable institutions are steadily on the increase, and that large numbers of Japanese, both Christian and non-Christian realize the opportunity of helping worthy people throughout the Empire. It is most interesting to note that while the very poor, the blind, the leper, and feeble-minded folks are being cared for by various institutions and willing contributions, special interest is being taken in caring for the children of these unfortunate ones, and many Day Nurseries are springing up especially in the city of Tokyo. Special schools for the children of the poor, among which are an increasing number of Industrial schools, are found all over the Empire. These are supported by the Government which furnishes clothing and schooling free of charge.

While many moneyed men purchased rice and sold it at a low price H. I. M. the Emperor very graciously contributed the sum of ¥300,000 to be used for the purpose of providing rice to those unable to purchase it.

Flood and Fire Sufferers

The total amount contributed by the Imperial Household for the unfortunates because of Floods, Storms, or Fire in

different parts of the Empire is ¥1,730,000.

Hospitals

All Charity Hospitals were specially remembered with both money and clothing by H. M. the Empress. A special sum of ¥5,000.00 was given by their Majesties for the erection of a Charitable Hospital for Japanese living in Hawaii.

Education

H. M. the Emperor gave the following gifts for Education: ¥1,000,000.00 for the increase of High Schools for boys. ¥5,000.00 for an endowment for the Mishima school where poor young men are being educated.

H. M. the Empress made the following donations: ¥10,000.00 to the Woman's University, ¥8,700.00 to the different poor schools throughout the Empire, ¥5,000.00 for the establishment of a Day Nursery in Nippori to be carried on by graduates of the Woman's University. Also a special contribution of ¥10,000.00 for the improvement of the present Poor House.

Special Gifts

The largest sum contributed by their I.M. for Christian Charitable work was that of ¥10,000.00 to the Salvation Army for its many institutions in this line.

Charity Bureau

In examining the records concerning this source of eleemosynary service we find that moneys donated to charitable institutions varied little from those given in previous years. That there is a steady increase in the number of these institutions, both Christian and non-Christian, who receive more or less from the Charity Bureau yearly is most gratiying. So far as we could learn the Fujin Home under the W.C.T.U. received the largest amount from this Bureau during the year 1918.

CHAPTER XIX

TEMPERANCE

I.—THE NATIONAL TEMPERANCE LEAGUE OF JAPAN

By Joseph Cosand

Gains

During the year 1918 there was no phenonenal progress in any department of the national Temperance League. The reports showed a gain of ¥500 in the annual receipts, and in the circulation of the Kuni no Hikari an increase of 4,100 copies over the previous year. The total issue of the Kuni no Hikari last year was 87,500 copies. Ten Affiliating Societies were organized, but this was partly neutralized by a loss of nine Societies through disbandment and withdrawal. Temperance badges were sold to the number of 1739 and monsatsu —temperance name-plates—to the number of 738.

Christian

The purpose and influence of the League is distinctly Christian. In the beginning most of the members of the Affiliating Societies were members of Christian Churches and until the present the officers of the League and most of its Branches have been Christians, but now a considerable number of persons belong to the League who are adherents or nominal Christians only. The meetings are opened and closed with Christian exercises—Hymn singing, Bible reading, Prayer and the Benediction. The work of the League is therefore regarded as a part of the Christian Religion.

In recent years there had been a growing dissatisfaction on the part of some of the members with the

Christian character of the League, an especially objectionable feature being the religious devotions above referred to. Consequently, at the annual convention held last fall, in Yokohama, the delegates of the Osaka Society proposed a resolution providing for the cancellation of the Christian rules of the League. A heated discussion ensued and the resolution was lost by a majority of nine votes, whereupon the Osaka Society withdrew from the League. Later, being joined by two or three other small Societies it set up an independent Society, but since then they appear to have accomplished nothing. The Christian members of the League rightly maintain, we think, that the Christian principles upon which it is founded are the true basis of its success and that if these be abandoned the cause will fail.

Activity

Since the beginning of this year there has been much more temperance activity all over the country. This is especially true of the Societies in Kyoto and Kobe. The former has a membership of about four hundred and subscribes for three hundred and fifty copies of the Kuni no Hikari while the latter has some two hundred members and subscribes for one hundred and fifty copies. Latterly the headquarters of the League has received about ninety new applications for membership monthly, coming from persons all over Japan who live in districts where there is no Affiliating Society. Each of these involves a membership fee of ¥1.80 a year, including the Kuni no Hikari.

Agitation

The outlook seems good, there being numerous indications that the government officials are more cognizant of the evil effects of sake drinking than they previously were. The fact of the present government being more nearly a government of the people than its predecessors and Hon. Sho Nemoto, the champion temperance reformer, being a member of the Party in power, made his efforts to secure the enactment of a Juvenile Temperance Law this year more successful than hitherto. At first it was intended to present the bill as a government measure,

but Premier Hara finally concluded that it would be better for Mr. Nemoto to present it himself, as in previous years. It passed the Lower House by a good majority and went to the House of Peers. When it was voted on the President, Prince Tokugawa, declared that he could not decide whether the yeas or the nays were in the majority and ordered a Kimei-tōhyō, or closed ballot. There were seventy seven votes for and one hundred and thirty against it. It was thought that the President, by his act, showed that he had sympathy with the bill; and though it failed the support it received was so much greater than ever before that it seemed almost like a victory.

Mrs. Root

The present activity in Japan is largely a reflex influence from the National Prohibition Constitutional Amendment in the U. S. of America. This has forcefully impressed the thinking public of Japan. The favourable impression thus created has been still more emphasized by the herculean plan of the Anti-Saloon League of America for the formation of a World Federation to carry the prohibition campaign into all civilized countries and make the world dry in from one to two decades. The temperance forces in Japan have joined this "World Dry Federation" and steps have already been taken looking towards better organization for vigorous campaign work. Mrs. Kara S. Root (formerly Miss Smart, well known in Japan for her splendid work as representative of the World's W. C. T. U.) is expected soon to arrive in Japan to assist in leading the temperance armies on to final victory.

Exhibition

The government is to hold an exhibition from May 3rd to June 21st at Ocha no Mizu, Tokyo, in the Kyōiku Hakubutsu Kwan. It is to be called the Saigai Bōshi Tenran Kwai, which means Educational Exposition for prevention of Accidents. This building was formerly the Bakufu no Dai Ichi Gakko, hence the place is one of special historical interest. The government has felt enough interest in temperance reform to request Hon.

Taro Ando, President of the National Temperance League to send an exhibit. He has consented and is preparing a frame seven by eleven feet to be placed on the wall where all who enter the building will view it. It will contain several representations. The larger one will be a pictorial temperance procession. Another will represent the unfortunate young man who, a few years ago, returned to Aoyama late one night intoxicated, entered the Zenkoji temple grounds and fell into the open well while endeavouring to draw water. Several other representations will show the evils arising from drink to the individual, to the family and to posterity.

II.—WOMAN'S CHRISTIAN TEMPERANCE UNION OF JAPAN

By Miss I. S. Blackmore

The past year has been one of much earnest and faithful effort on the part of the officers and members of the W. C. T. U. in Japan. One marked feature has been the promptness and zeal with which every new demand has been met, and the ability with which each opportunity has been turned to account. No sooner was it known that a movement was on foot to have the age of girls becoming inmates of licensed quarters lowered from eighteen to sixteen, than the W. C. T. U. in co-operation with the Purity Association and the Foreign Auxiliary had petitions to the Home Minister prepared, asking that such a downward step should not be permitted.

Mrs. Yajima

The aged president, Mrs. Yajima, undeterred by her eighty-seven years, set out in May with Miss Moriya and for forty days toured Kyushu and the districts of the Inland Sea. Eighty-two meetings in all were held, the audiences aggregating 20,000. Many private interviews added greatly to the value of the public work, but must

have taxed to the utmost the strength of the workers.

Three new local societies have been organized. The five sen envelopes are still successful. Thirteen hundred yen has been raised in this, the third year of the enterprise.

Home

The Woman's Home—Fujin Home—has done good work. It serves to give protection to young girls coming into Tokyo from the country without any definite plans or any proper place to go, and who are thus in great danger of being led into sin. The Home is recognized by the police of the city and the greater number of cases handled have been brought or sent by them. One hundred and twenty girls have been helped during the year, each staying in the Home a longer or shorter time. Some who had been away from home, after communication with parents or guardians, have been induced to return. Others have been helped to find suitable work, and still others have been sent to the Rescue Home—Ji Ai Kwan—for that teaching and training necessary to enable them to find an honorable means of earning a living. Tokyo Fu gives a yearly grant of ¥1000 towards the support of the Home, which is controlled by a Board of Directors consisting of twelve Japanese ladies, members of the W. C. T. U., each pledged to be responsible for five yen monthly. The directors hope in the near future to buy a lot of land and put up a larger and more suitable building.

Rescue Home

No adequate account of the work of the Rescue Home can be given in this brief paper. The devoted labor of Miss Penrod and her associates, Misses Smith and Sole, is known to Him in whose name and by whose grace they toil on. (Miss Coles was obliged to resign from the work on account of ill health and the Japan Evangelistic Band have kindly given Miss Sole in her stead.) From sixty-five to seventy-eight girls and women have been in daily residence and one hundred and thirty-five have shared the life of the Home during the year. Six times in the twelve months other duties have been

laid aside to minister to the dying, and five little children have first met the light of day within the walls of the Home. The new bakery is a great success. The girls who work in this department may look with honest satisfaction on the 1200 lbs. of delicious bread and rolls put out monthly—no better can be bought in any city. Urgent need is felt for a well on the premises, for thorough repairs on one of the older buildings, and for an infirmary. Friends in Australia and in England have taken an interest in the Home and its needs, and gifts from them have made some improvements possible. It is hoped that many will hear the call to help in this work—most necessary, yet most difficult under any circumstances, much more so when fettered by lack of funds with which to meet the pressing daily needs.

Educational Campaign

The Florence Crittendon Union of the W.C.T.U. of Japan has made progress. Investigation work has been carried on and plans laid for an educative Campaign in Kyushu where it is found the greatest number of girls are procured for sending abroad for immoral purposes. The aim is to warn girls and their parents against those who by offers of easy and lucrative positions to be had for young women abroad, decoy them from their homes and country, and when, too late, they find the nature of their employment they are beyond reach of help. A further purpose is to stir up public opinion against this traffic which has so debased the womanhood of Japan and lowered the reputation of the country among the nations of the earth. It is also proposed to build a Shelter in Vladivostok where girls desiring to escape may be received and helped.

The Misawa Chiyono case which has been before the public about two years, is still pending, having been removed from the Mito Courts to Tokyo.

This year the W.C.T.U. united with the Y.W.C.A. and other Woman's Societies, both Christian and non-Christian, to raise money to be used in some form of "comfort" for the soldiers of the Allied armies, by the sale of special post cards. ¥13,000 was the outcome of

the effort. This was handed over to the Y.M.C.A. to be forwarded.

In every department of the work the great need is for more workers and more funds with which to carry on the work. To meet the financial side of the question the Union has decided on a three year's Campaign, aiming to raise ¥100,000 as an endowment fund.

Foreign Auxiliary

The Foreign Auxiliary continues its supplementary work. Strong local circles are established in Yokohama and Tokyo. These have definite lines of work to meet local needs. The Mother's meeting department, under Mrs. Draper is doing aggressive work, linking up the scattered groups of mothers with the Union. A tract on some phase of home life is published every month and sent to each group—one copy for each member who has paid her five sen yearly fee. A special effort has been made to provide Purity literature suitable for distribution in Girls' Schools and the Purity Association has undertaken to supply similar books for Boys' Schools.

Missionaries may further the work of the Union by placing its claims frequently before Japanese Christian women and girls whom they have the opportunity to influence, urging them to become members of the Society, to read its literature, to contribute to its financial support and to enter whole-heartedly into its work.

CHAPTER XX

THE WHITE CROSS SOCIETY OF JAPAN

By R. D. McCoy

Object

The object of the Society is the eradication of tuberculosis, the most prevalent of infectious diseases, which takes away an aunual toll of more than one hundred thousand citizens of the Empire of Japan. As will be seen from the following review of the activities of the Society special emphasis is placed upon preventive measures, particularly in the care of children who have contracted this dread disease.

Organization

Deeply moved by the Imperial edict given to Prince Katsura, Premier at that time, directing that measures be taken to prevent the spread of tuberculosis among the common people, eighteen Christian directors resident in the Capital City promoted the organization of the White Cross Society on Feb. 11, 1910. These men and those who have been associated with them in the work of the Society have labored earnestly and unselfishly to attain the object of the organization and thus make some small return for the gracious favour of the Emperor. While it is not stated specifically in its regulations that this Society is a Christian organization yet its work is all carried on in the spirit of Christ and for His sake. The Hon. Soroku Ebara is President of the Society, and the seven Directors and twenty nine Counsellors constituting the present Board of Control are all likewise earnest Christian men, many of them standing at the forefront among Japanese Christian leaders.

Membership

During the past year there has been a gain of approximately 6 per cent in the total membership of the Society.

The present membership is 905. About 100 foreigners are included in this number. In addion to the regular members, that is, those paying the annual dues, there is a large number of friends or Supporters of the Society who contribute more or less regularly towards the maintenance of the work. During the past year the number of Supporters has been nearly doubled. In 1918, 2005 persons aided the Society in this way.

Income

The income from all sources in 1918 was ¥15,451.00. This entire amount, with the exception of about ¥350.00, balance on hand, was expended in carrying on the regular work of the Society and in enlarging the Open Air School. The budget for the new year, 1919, calls for ¥18,310. Every effort will be put forth to raise this amount in order to maintain all phases of the work of the Society and carry out certain lines of expansion.

Open Air School

The Open Air School is proving itself a great blessing to tubercular children. It is located in the pine woods along the sea shore near Chigasaki, about an hour and a half by train from Tokyo. The location is ideal and the children thrive on good food, fragrant air and warm sunshine. During the past year one new building has been added to the equipment of this institution, making six buildings in all. The school was opened on Aug. 1st, 1917 with 13 pupils enrolled. The enrollment for 1918 was 31. These pupils ranged from six to twelve years of age. At present only children from the first to the sixth grade in primary school are accepted. The plans for this year call for a large expansion of the Open Air School. To accomplish this task a special budget of ¥50,000.00 is to be raised. This sum will enable the Society to increase the accommodations of the school to 120, six grades with 20 pupils in each grade, thus providing educational and medical advantages to a large number of children who are too weak physically to attend the ordinary primary schools.

Other Activities

Consultation Offices, where medical examination and advice may be secured

by tubercular patients, are maintained at Motomachi, Hongo Ku, Tokyo, and at Yodobashi, in the suburbs. The number of patients examined in 1918 was 733. The total number of consultations was 1630.

The Sanatorium, a rest home designed particularly for teachers and Christian workers, located at Shichirigahama, Kamakura, accommodated 68 in-patients during the past year, the total number of days spent in the institution being 6713. The Sanatorium is provided with 30 beds, and curable cases are provided with medical care at moderate rates.

The Society has arranged with a number of doctors in Tokyo and vicinity to provide free treatment and medical advice especially to the laboring classes among whom tuberculosis is so prevalent. During 1918 the number of out patients treated was 836.

The Hakujyuji, the White Cross monthly paper has been issued regularly during the year. This paper is sent free to all members of the Society. Several pamphlets have been printed and widely circulated. Some of the titles are as follows:—Warning to Tubercular Patients; Comsumption Can be Cured; The Warning Bell; The Whip of Cords; On Capillary Bronchitis; Questions and Answers on Tuberculosis for Grammar School Children.

Lectures and Exhibitions on the prevention of tuberculosis are held from time to time in factories, schools and churches. Advice and sympathy are gladly given by the officers and medical advisers of the Society to any who are in need.

Foreign Members

The White Cross Society gladly welcomes foreigners into its membership. The co-operation of all who are interested in stamping out this dread disease is earnestly desired. The annual membership fee is THREE YEN. This may be sent to the head office of the society at Motomachi, Hongo Ku, Tokyo, or to Rev. R. D. McCoy, Takinogawa, Tokyo-Fu, the Treasurer of the Foreign Department.

CHAPTER XXI

THE RED TRIANGLE IN SIBERIA

By George Gleason

Extent

Ninety-seven American, twenty-five Japanese, several Canadian, and a few Chinese Y.M.C.A. secretaries in Siberia, besides five hundred assistants on the pay rolls, give a little idea of the extent of the friendly work being done under the sign of the Red Triangle in northern Asia. The sending to Omsk and the west of five freight trains each with goods valued at half a million roubles suggests what material comforts have been supplied to the Czech and Russian soldiers on the barren west Siberian front. The Lecture Department is now working out in both English and Russian two hundred educational lectures illustrated by stereoptican slides and cinematograph films to bring modern information on a large scale to the common people.

57 Varieties

The international color of the work is the most striking element in it. In January I rode to Harbin on "Safford's Train" made up of four big club cars and twenty smaller box freight cars. The train carried 1,025,000 boxes of matches, 21,688 bars of soap, 23,240 tins of milk, 39,840 packages of biscuits, 35 tons of sugar and half a million roubles worth of chocolate and candy. The crew was made up of five Czechs, two Americans, one Armenian, an Esthonian, a Lithuanian, and a Japanese. And if we had looked into the locomotive cab we should have found a Russian engineer and a Chinese freman. Among the assistants in Vladivostok are Poles, Cossacks, Danes, Greeks, Koreans, and Sikhs. The old prison camps

were made up of Turkish, Austrian, and German prisoners. The Red Triangle has surely become a fusing fire.

The Y.M.C.A. first began work in Russia in 1900 when James Stokes of New York presented St. Petersburg with the Mayak (Light House) probably the nearest Association building to the north pole. Later a city Association was also established in Moscow.

Beginnings

In the fall of 1915, American secretaries were sent to serve the German and Austrian prisoners of war. At one time eleven men were on the field scattered from Tashkend and Turkestan to Tobolsk, which is 600 miles from the railroad, and as far east as Habarovsk. To these distant cities the Russians sent their captives, hoping that they might later become settlers on the land. Some of them have settled right into the husbandless homes of the long absent Russian soldiers. In a few cases an Enoch Arden problem has arisen.

Mr. Reitzel, one of the secretaries now at Vladivostok, began in Austria among the Russian prisoners. When America went into the war he moved over into Russia to cheer the prisoners of the Central Powers. Later he worked for the Russians and the Czechs, and now he is heading the big Lecture Bureau, with plans to cover eastern Russia with popular visual education. The prisoner of war work secretaries did everything possible to keep their men amused. They organized athletic contests, brought in parts of musical instruments and helped the handy Germans and Austrians to form orchestras and bands. I saw a photo of some stringed instruments of which the soldiers had made everything except the gut. All sorts of entertainments and lectures were arranged, and educational classes conducted. In his book "White Nights" Arthur Ruhl describes the work of George Day, one of the old Mayak secretaries in Petrograd, who in the early confusion of the war just back of the front exchanged money for the anxious German prisoners, and pleaded with the telegraph offices to wire their families. Lost little children were often helped. At Chita one evening last October Secretary Francis rushed

into our Japanese club car saying that he was on his way east on the passenger express. I went over to his car and found among his crew a little Russian orphan whom he had found running around nearly naked among the cold tracks at Irkutsk station.

Ups and Downs

After the Revolution in the spring of 1917 the Russian Army opened up to tlhe Red Triangle. On all the fronts from Riga to Lake Van huts were planned. Kerensky gave his approva; five hundred secretaries were to be brought over and located; the movement was in full swing. Then came the Bolshevik uprising. The fine club Heald had just opened among 20,000 soldiers at Kiev in one day lost 19,000 of its constituency, and in a few weeks the melting away of the armies on the western Russian front left nothing but the Czech army and the large training camps in the interior. Driven out of their posts often after being exposed in cities like Petrograd and Moscow for days to gun fire, and suffering for lack of food, our secretaries made their way out through eastern Siberia and Japan, and the discouraged ones gave up all hope for the Y in Russia.

But a few held on; Dr. Story of the University of Illinois, Heald, big Atherton, Simmons (Harvard 1905), Goodsell, a former missionary in Turkey, and a few others. Some of the men stayed by that wonderful Czech army of 80,000 men in its railroad trek across northern Asia.

After I had been here a week last September I was introduced one evening to Mayer. I thought he was one of the contingent coming in from China, and when he asked for his mail, I said: "You seem in a hurry for letters." "Well," he replied, "I haven't had a letter for seven months." He had stuck by his Czech regiment ever since they started from the southwestern front and had just come out where he could communicate with home. Duncan who was standing by spoke up; "I didn't get a letter for eight months." Recently I met a Red Cross man who jumped the record up to nearly a year. Other men who did not waver and are

still in Siberia are Banton, E. C. Peters, Hollinger, and Reitzel. I tell you these fellows are real men and it is the privilege of a lifetime to be associated with them.

Some, as I said, waited in patience believing that a new opportunity would open up. It came with the capture of Vladivostok by the Czechs on June 29th, 1918, and the coming in of the Allied Expedition. The landing of the first Japanese marines was caused by the attempt on the life of Mr. Ishido, a Christian who was the founder of the little Japanese church in this city.

New Opportunity

The arrival of the foreign troops gave a new opportunity to the Y. The closed parts of Siberia were opened by the Japanese army in the north, and suddenly by the Czechs in August to and beyond Omsk. Our men with their club and canteen cars were soon right out at the front serving the soldiers night and day. How prompt these men have been to meet the need! A long wire from a secretary near the Urals was received at headquarters asking for supplies. The telegram received on the 23rd had been despatched on the 18th, but already on the 14th a trainload of supplies had left Vladivostok. *That's the way these fellows were on the job.*

Activities

At present the American work is divided into four departments. The Army Department is operating eighteen huts, canteens, or soldier clubs in and around Vladivostok. The hut de luxe is the international Y down on the wharf near the American warship Brooklyn, the British Kent and the Japanese Mikasa. Walk with any soldier along Svetlanskaya, the main street, and when he reaches the steps leading down to this soldiers' Mecca he will remark: "I guess I'll leave you here, I'm going to the hut." Besides the attractive tea room with ladies present every afternoon serving doughnuts, frosted cakes, ham buns and things to drink, there are billiards, piano, library, quiet reading room, money exchange shop, a canteen, and a big blazing open fire. There are rooms for educational classes and dressing and toilet quarters,

Adjoining these club rooms is the big hall accommodating 1,500 men. Night after night rainbow crowds of men and a few women jam in here to listen to high class music and to watch middle class vaudeville and any class of boxing and moving pictures. Boxing is most popular. Last night I was late in arriving, and all I could see was Canadian boots and American puttees, as every available chair, table, and packing case had been piled into the entrances and was occupied by eager spectators. A grand concert was repeated in January five times to various audiences. The band was a triple combination of Filipinos from the Brooklyn, British from the Suffolk, and Czechs. Each conductor led in turn. On Sunday afternoon moving pictures are interspersed with semi-religious lectures, and on Sunday evening there is a service for worship. In the barracks scattered about the hills four or five miles away Bible classes are conducted. A special religious work secretary for American troops is looking after these.

Outside of Vladivostok American troops have been located at Rasdolny, Spaskoe, Suchun Mines, Habarovsk, and Harbin. The most active club was at Habarovsk opened and managed by Trueman of Nagasaki. In this snowy, northern city his doughnut factory, coffee counter and entertainments made life endurable. The best religious work in Siberia was done there. From the first Sunday a straight religious service was held in the morning and a popular sing and lecture in the evening. An attendance of 150 in the morning and 500 in the evening was not unusual. The club at Harbin has been a homelike place of meeting for the American railroad engineers and the small group of consulate guards.

Adjoining the Vladivostok hut, in the same old corrugated iron storehouse are the stacks of canteen goods and club equipments of the Supply Department. On the shelves can be found everything from pens and writing paper to jam, soap, mattresses and harmonicas; and in the big half acre room are piles of sugar bags, cracker and biscuit boxes, chocolate, hot water heaters, and several big auto trucks. An inventory of the con-

tents would fill a book. In another room are the photo and movie shops where slides and films for the Lecture Department are being produced. Here also the moving picture machines are tested and the automobiles repaired. One of the most used pieces of mechanism is the auto truck cinema outfit. A movie machine is carried to a distant barracks by a truck on which there is a gas engine and electric motor. Outside the window of a hall the generator is started chugging, a cable laid to the movie machine, a curtain hung in front and in a few minutes an entertainment is in full swing. The gasoline pup-pup-pup does the advertising. In the warm months such entertainments are given out-of-doors. Thirty-five moving picture outfits have been ordered.

Lectures

For the reconstruction of Russia the Lecture Department seems to me most important. Two hundred loan libraries of fifty books each are being collected. With these and with lantern slides, high class films and trained lecturers, into all the principal centers of Siberia can be brought the leaven of true democracy and education. Due to the oppression and slaughter of the past decades the rise of a middle class has been prevented and the leaders have been killed off. A new generation must be raised up. By popular lectures friends of Russia can rouse the hunger for knowledge and the hint as to the way to get it. The Russians themselves can do the rest.

Finally, the City Department comes in to conserve the results of the temporary work and embody the Association idea and program in the permanent form of civilian organizations in the larger centers. The Mayak at Vladivostok has rapidly attracted 600 men members, 250 boys, and over-crowded its quarters in a few weeks. Similar Associations will be developed in Harbin, Irkutsk, Tomsk, and Omsk. In seven other lesser cities a non-equipment, in some cases combination soldier and civilian, work is planned.

In the Interior

The story of the work in the interior of Siberia is like a novel by itself. In Omsk since the revolution the population

has jumped from 150,000 to 600,000 and the railroad yards are among the largest in the world. From this center the Y men, sometimes with little more equipment than a warm heart and two ingenious hands, have all winter served a poorly equipped, poorly fed and poorly clad army of mixed fighters. At Ekaterinburg, where there are 50,000 or more soldiers, a large hall seating over 2,500 was secured for moving pictures, entertainments and Sunday afternoon religious meetings. Connected with this was a game room and a buffet. Away from the railroad, to keep with the men at the front, the secretaries have pushed out their moving picture outfits and canteen supplies on sleds drawn by horses, mules, and dogs, and even on the backs of camels. The farther they went the more they were appreciated. As often as possible they opened their entertainments to working men and railroad employees.

Missionaries

The missionaries summoned from Japan have in a remarkable way risen to positions of large leadership. Phelps, "The Chief" of the whole Siberian work, Charlie Iglehart, the head of the large Army Department, Trueman, the district head at Habarovsk, Tom Jones, the Mayak chief in Vladivostok, Shively, the head of the big International Hut, and Moran, the twenty-four hour a day personnel secretary or helper of everybody on the staff, —all these have occupied posts of prominence. Meredith did good work in a difficult situation at Spascoe, Heckelman at Vlagoveschensk, Young at Habarovsk, Smythe at Chita, and Stewart, Murray, Ankeney, Wheeler, and Stier have done their part. Sneyd at the Yokohama transfer station has been a quiet *sine qua non.*

The Japanese secretaries, as Christian gentlemen and as evidences of the fruits of Christianity in the Orient, have made a deep impression upon their American colleagues. That the Japanese Church has produced such men as Nagao of the Railway Board and secretaries Saito, Murakami, Hatanaka, Masuda, Naito, Yasumura, and Horiuchi, to pick out the English-speaking members of the delegation, has surprised people from the West.

Japanese Work

The work of the Japanese has been delayed because of belated financial support. But under the circumstances, and with the meager fund of Yen 50,000 available up to the end of February, they have done an excellent piece of work. One of the promptest jobs I have seen put across here was the preparation of 3,000 Christmas bags of candy, post cards and other articles for the Japanese soldiers in and near Vladivostok. The little squad of secretaries, finding Christmas rapidly approaching just as they were leaving Japan, bought in Kyoto 100 "kori" full of supplies, and cleverly appealed to the railroad to send them on express trains to the transport at Moji. Among the purchases were twenty gramophones, one thousand records, sweet beans and candy, and 660 games and musical instruments. At Osaka, 4,000 boxes of caramels were added to the pile, and the railroad took them all. Mr. Murakami with his band of eight associates arrived in Moji at eleven o'clock the morning their transport was to sail. Dividing their forces they bought, packed and loaded on the boat 46 kori in Moji and 60 kori in Shimonoseki, all full of goods for the soldiers' Christmas and New Years. Besides these they cleaned Moji out of caramels, 4,000 packages in all, and told a candy man that they would buy all the caramels he could find in Shimonoseki and load on the transport by three that afternoon, the hour of sailing. A few minutes before three a little tug pulled alongside and produced 10,000 packages more, which were bought at eight sen per. The two hundred and forty cases of goods and the secretaries were transported to Vladivostok free of charge. There the men got busy with the result that on Christmas morning I photographed four army carts which had come to the Y hotel for the comfort bags. On December 30th a car full of these supplies started on its long New Years' trip carrying gifts to Japanese soldiers.

The Japanese Association is operating in four local centers and two club cars. The first car left Vladivostok on September 28th, remained for three weeks at

Habarovsk, and a few days after the road was open, proceeded over the Amur Line to Chita and returned early in November to Vladivostok. Mr. Masuda of Osaka was in charge. At one station in the early evening he saw the surrounding country ablaze with light, and discovered that a detachment of the Japanese army was bivouacing there and had lighted the fires to keep their horses and themselves from freezing. The thermometer was four above zero Fahrenheit. Some of the men who came to make purchases were almost as black as negroes, their campaign had been so strenuous and cold. Mr. Masuda and Mr. Matsuo made a second round in this same car going in January and February as far as Irkutsk. This time they took thousands of boxes of candy for the Russian children, some of whom for weeks had not tasted sweets. The second club car, with a moving picture outfit, visited Habarovsk in January, and at the end of February started with the movie machine and loads of supplies for Chita, planning to work back by Harbin, giving exhibits wherever Japanese soldiers are stationed. The other car was to leave Vladivostok early in March for the Amur Line, equipped with a movie outfit and plenty of gramophones to lend to the soldiers in the lonely outstations.

Four clubs are being operated—at Habarovsk, Chita, Manchuli, and Vladivostok, the largest being at Habarovsk. At the dock in Vladivostok a club car was opened for the benefit of the returning soldiers in January and February. At the Habarovsk Club Dr. Horiuchi has opened a free dentist clinic which is a popular resort for men in pain.

At Chita the Japanese Y in cooperation with Russian relief societies has undertaken to supply clothing, food and implements to the Russian prisoners of war returning from Austria and Germany. The reports of the painful sickness, hunger and nakedness of these returning men appeal to one's sympathy.

Financial

The Japanese work may be fairly said to be financed by contributions raised in Japan. It came about in this way.

At the time of the American United War Work Campaign last November, a group of eminent Japanese business men, supported by the Foreign Minister, discerning an opportunity of showing international sympathy, raised a fund of nearly Yen 930,000. In addition to this Americans in Japan and Korea gave Yen 55,000. This fund was divided between the Y.M.C.A. and the six other participating organizations in America. When Dr. Mott and other leaders of the American Y.M.C.A. realized that the Japanese had practically exhausted their resources in making this surprisingly large contribution, the American Y.M.C.A. out of its own treasury generously offered Yen 490,000, to make possible an adequate program of work in Siberia by the Japanese Y.M.C.A.

The international character of the Red Triangle is illustrated by an order which was sent out from General Otani's office after one of the members of his staff had investigated the Y work in Vladivostok.

"Vladivostok, September 28, 1918.

"To the Chief Adjutant,
American (and each of the other) Expeditionary Forces.

Sir:

The American and Japanese Y.M.C.A's have recently despatched their secretaries to Siberia for the purpose of paying their visits and giving comfort to the Allied soldiers here.

I beg to request you therefore to take steps so that the officers commanding your troops stationed or operating in various places may be instructed to render facilities as much as possible to those secretaries upon their visits.

I have the honor to be, Sir,
Your obedient servant,
(Signed) Col. Amano
Chief Adjutant
"Headquarters, Allied Expeditionary Forces."

Canadians

Just a word about the Canadians. Their secretaries are regular army officers and have come in with every

shipload of troops, several already having gone to the interior. But their big, much appreciated work is the fine restaurant and moving picture theater on the main street of Vladivostok. Soldiers of all nationalities simply crowd the place. I can testify from personal experience to the merits of their baked beans, sausages, buns and coffee. They also provide ham and eggs and real shredded wheat, the only place in Siberia, I suppose, where this can be obtained.

Three Japanese Blue Triangle workers spent a few weeks in Vladivostok in January and February. We were all sorry to see Misses Kawai, Kunii, and Sakamoto return after so short a visit. All who met them received a new impression of the fineness of Japanese womanhood.

Vladivostok

The importance of putting strong Christian influences in Vladivostok can never be overestimated. With all the wildness of the life, the mad rush of autos of all nationalities, the wide open immorality and the terrible suffering of the refugees continually streaming in, this is still to me a mystery city. From the Occident come pouring in people and influences which from here filter out over the longest railroad and into the vastest country in the world. And out of this great, still undeveloped, land, rich in natural resources and in human emotion, come rushing to this port men and women asking: "What has the West to give us now?" On the Red Triangle rests a large part of the responsibility to give to these hungry questioners a right answer.

CHAPTER XXII

THE AMERICAN RED CROSS
JAPAN CHAPPER

Contributed*

Work and Workers

The activities of this chapter have been unique in its contributions of men and women of executive and administrative skill, that have been chiefly exerted in the development of the Siberian Commission. Its contribution of medical skill, headed by Dr. R. B. Teusler of St. Luke's Hospital, Tokyo, consisted of volunteering nurses, of hospital supplies, of willing givers and indefatigable workers in the preparation of supplies, the supply and equipment of hospital beds etc, all of which were hurried on to Vladivostok at a time of great distress. Men willingly left their usual business, like Mr. E. W. Frazar, Mr. G. S. Phelps, Rev. Doremus Scudder, Mr. M. E. Hall, Rev. G. Allchin, and proceeded to Siberia to administer and distribute the supplies.

The excellent work of Mr. H. H. Campbell of Sale & Frazar, in cooperation with Mr. G. S. Phelps and Rev. D. Scudder, as secretary, did much to bring the organization to efficiency.

Mrs. W. T. Payne's intelligent and energetic personal investigation of the needs, deserves great praise, and the several branches responded to the needs as presented by her with a ready response, and the supplies

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* Efforts were made to obtain a full report of Red Cross activities during the past year from the officers of the Chapter; but because of instructions from Headquarters to compile a complete history of the work it was deemed best to provide only the general report as given here. Editor.

were always forthcoming, so far as money and personal effort could secure them.

The importance and value of the Red Cross organization was locally demonstrated at the time of the disaster on the U. S. S/S "Brooklyn" in Yokohama Habour, when more than thirty men were seriously injured, some of them fatally, by an explosion of coal gas while taking in coal. The injured men were taken to the American Hospital; trained nurses were insufficient, and six or eight ladies of Yokohama volunteered, and placed themselves under the training of Dr. Fauntleroy, and for weeks gave their services day and night to nursing the injured men.

At Christmas time comfort bags were sent to American seamen and soldiers.

The local Red Cross has also been active in Refugee Relief work among the Czecks, Armenians and Syrians, and has been the means of discovering the whereabouts of relatives of these poor refugees, and in many cases has brought about the reunion of husbands and wives, parents and children.

War relief work in Japan was formally discontinued about the end of March, but the American Red Cross has plans in Siberia that cover most of the present year.

CHAPTER XXIII

RECENT LABOR MOVEMENTS IN JAPAN

By Galen M. Fisher

The upheaval in the labor world of Europe and America has aroused a sympathetic movement even in Japan. Societies representing or pretending to represent labor, or for the protection of capital from labor unrest, have sprung up like mushrooms during the past few months. An indication of the anxiety felt by employers of labor was the gathering on March 21, 1919, of some 250 factory owners of Tokyo to confer with the prefectural authorities regarding labor problems. The meeting was attended also by representatives of the Departments of the Interior and of Agriculture and Commerce. If one can credit a published statement by Dr. Kawada of Kyoto Imperial University, the Government authorities are as much at sea about what to do as the factory managers. The laborers themselves are still comparatively unintelligent and insensible even to the grinding conditions under which many of them work. Gradually, however, the reports of labor agitation in western countries, together with public discussions and newspaper articles, are arousing them to self-consciousness and a constantly growing desire to organize for mutual protection and improvement.

Bolshevism

The spirit of Bolshevism among Japanese working men was dramatically shown at an indignation meeting held on April 1st in Tokyo when an iron worker, Mr. Moriyama, gave vent to the following as reported in the Japan Advertiser: "The Yen 1,000. in wages which I earn in five years a director of our firm spends in

one night's revelry. Engineers worry when machines are damaged, but who over got into trouble with the management for working a laborer to death? The wealth which the directors amass year by year is the result of the hard labor furnished by us workingmen." After unburdening his grievances Mr. Moriyama doffed his oily working coat, threw it on the platform, and stamped on it. Others followed his example, and even coolies in their character-marked working clothes broke all precedents by speaking from the platform.

Strikes

Convincing evidence of the new spirit of self-assertion which now animates laborers in Japan is furnished by the statistics regarding strikes during the past five years. These statistics were kindly supplied by the Home Department.

Year	1914	1915	1916	1917	1918
Number of Strikes ...	50	64	108	398	417
Men participating ...	7,904	7,852	8,813	57,309	66,457
Average number of men in each strike..	158	123	78	144	159

It is stated that about 60% of recent strikes have been successful. The detailed statistics showing the distribution of strikes by months reveals the fact that the striking fever rises to its height parallel with the rise in temperature, being at its maximum in midsummer. For example, the statistics for the past two years show that in February there were fourteen strikes and 1,603 strikers in 1917 and twenty-five strikes with 10,889 strikers in 1918, whereas in August there were eighty-two strikes with 9,068 strikers in 1917 and 108 strikes with 26,458 strikers in 1918.

For the past year labor leaders have been bold in demanding the unrestricted right to organize labor unions including the right to declare strikes. In mass meetings and in magazine articles they have demanded that Article 17 of the Police Ordinances should be amended so as to make it clear beyond question that these rights can be exercised. There is no published translation of Article 17, but I believe the following translation is accurate:

"It is forbidden to use threats, violence, or public libel for the purposes specified in the following three sections and it is forbidden to tempt or provoke others for the purposes stated in Section Two.

"Section One: For the purpose of compelling any person to join, or restraining any person from joining, an association formed to take cooperative action regarding wages or conditions of labor.

"Section Two: For the purpose of bringing about a lockout or a strike, causing laborers to drive away laborers, or to refuse an application for employment, or to cause laborers to stop work, or to refuse an employer's offer of labor.

The penalties for the violation of Article 17 are given in Article 30 as follows:

"Persons violating Article 17 shall suffer close confinement for a period of from one to six months. The same penalties shall be inflicted on persons who use violence, threats, or public libel against employers who do not join in a united lockout, or against laborers who do not join in a united strike."

Professor Makino of Tokyo Imperial University in a series of articles published in Tokyo Nichi Nichi Shimbun between March 28th and April 8th, 1919, maintains that if the courts interpret Article 17 as liberally as western courts interpret similar laws, the article in question will work no special hardship on laborers, but up until now the courts have interpreted Article 17 so strictly as to turn it into a weapon against the just demands of labor. The article therefore may be said to be a practical prohibition of the activities of labor unions. Professor Makino furthermore holds that adequate provision for the control of both laborers and employers is already made in the Criminal Code and that Article 17 in the Police Code is therefore superfluous and should either be abolished or revised so as to prevent its abuse. Furthermore, the present fairly liberal Cabinet has let it be known that it will not interfere at least with the formation of labor unions, thus granting that they are not in violation of the law. The uniform practice of the

Government in repressing unions and strikes for many years past shows how much the rights of individuals and the common people still depend upon the attitude of the powers that be. Now, however, a new day has finally dawned, for on April 6th at Osaka a real labor union was organized as an outgrowth of the Yuaikai, or Laborers Friendly Society.

Yuaikwai

The Yuaikwai was formed in August, 1912, by Mr. B. Suzuki, a graduate of the Law College of Tokyo Imperial University, who is still president. (For details see The Christian Movement, 1917, page 319.) Although the Yuaikai is not strictly speaking a labor union in the accepted sense, Mr. Suzuki was admitted as a delegate to the International Labor Conference which was recently held in Paris parallel to the Peace Conference. He went with the approval and support of the Government. But judging by the telegraphic reports, the Japanese representatives at this conference hesitated to declare their attitude on certain crucial points, either because their credentials were indefinite or more likely because it was feared that assent to radical proposals would create havoc in Japanese industry. The conference, however, has, as it were, forced the hand of the conservatives. It has stirred up widespread discussion and has made employers, laborers, and officials alike realize that sweeping changes must be made in the conditions of Japanese industry and labor if Japan is to hold her place in the procession of the nations.

A summary of the chief labor societies recently formed will give a picture of the seething and conflicting forces at work in Japan's economic world.

Political Labor Parties

There are two labor organizations which are primarily political, and are consequently closely watched and hampered by the police. The first is the Dai Nihon Rikken Rōdō Dōmeikai (Constitûtional Labor Party) whose headquarters are at Fukuoka. At its head is

Mr. Seiken Yamaguchi, a man in his early thirties without much more than an elementary education and with a rather doubtful reputation. The party was first organized four years ago, but broke up because of Government opposition and unprincipled leadership. It was revived only in March, 1919. The second is the Teikoku Minshuto (Imperial Peoples Party) whose leader is Gaikotsu Miyatake who is probably the only eta (former outcast) at the head of a popular organization. He is said to be a man of selfish character with a bad record. His chief lieutenant, however, is a genuine laborer, S. Atsuta, a printer by trade. The monthly organ of the party is the Minpon Shugi.

Societies Promoted by Employers and Officials

The fear of employers and conservatives generally of what may happen if the laborers take the bit into their own teeth has led to a phenomenon which it would be hard to match in any other country, the formation of so-called labor associations by officials, employers and capitalists, most of which have been formed since the beginning of this year. They are as follows:

The Gikeikai (Benevolent Association) is looked upon as a direct agent of capitalism in opposition to the Yuaikai. Among its promoters are priests of the Nichiren sect, army officers, and prosecuting attorneys connected with the courts in Tokyo. It was formed in August, 1918. Its keynote is the attempt to keep alive the old feudal relations between labor and capital and thus work out a paternal solution of labor problems. Its representatives are sent to factories to stimulate welfare work by employers and to encourage the workers to be docile, industrious, and thrifty. Among the lecturers is the well-known Abbot, Nissei Honda.

The Rōdō Hogō Kyōkai (Laborers Protective Association) was formed in February, 1919, under the presidency of Mr. Kawamura, chief of the Criminal Affairs Bureau. The association has an endowment fund of Yen 400,000. and has begun practical efforts to better the conditions of laborers by opening a bath-house, an

employment bureau and a cheap lodging house in Tomikawa Cho, Tokyo. They propose to extend similar activities to other cities, in conjunction with the police departments. Mr. Miyamoto, of Tokyo Prefectural Government, states that only 100 out of the 3,000 larger factories in greater Tokyo are conducting welfare work.

Imperial Labor Society

An association without direct governmental affiliations is the Teikoku Rōdō Kyōkai (Imperial Labor Society). The honorary president is Baron Goto and the president Mr. U. Suzuki, a prominent member of the Kokuminto in the Lower House. Mr. S. Yokoyama is general secretary. The society numbers among its promoters eminent peers and business men. Its purpose is to elevate the moral and living standards of workers and to place the country's industries on a solid foundation. Hospitals will be established for the free treatment of workers and schools for the training of apprentices. At first it was proposed that the society should strive to abolish the stringent police regulations covering labor agitation and to foster labor unions, the society itself acting as a mediator between employers and workers. Apparently, however, these progressive points in the program have been dropped for the present, in deference to the opposition of conservative employers. By virtue of charging no fees to ordinary members it is said to have enrolled six hundred laborers. Its funds are derived from a fee of Yen 200 a month levied on capitalists and managers of labor-employing companies. Among the laboring members are some serious men, and although the society appears to be paternalistic in tendency it may yet amount to something. Its inaugural meeting was held on April 3, 1919, in the Osaka Public Hall. Judging by the report of this meeting in the press, a troubled future awaits it. Proceedings were opened by a religious ceremony conducted by several Shinto priests, but after the president and secretary had made reports, a young man who described himself as a member sprang to the platform and made an impassioned attack on the directors, charging that the report of the membership was inflated

and that the management was truckling to the plutocracy. This harangue was following by several other condemnatory speeches and finally a vote of lack of confidence was adopted with cheers. Order could not be restored until it had been arranged that a deputation of workmen should be given an interview with the president. It is supposed by some that Baron Goto plans to make this society the starting point of a labor party upon his return from Europe. The general secretary conducts a daily paper, Dai Osaka Shimbun, which may be called the organ of the society. It may be more than a coincidence that this paper was established soon after the rice riots last summer when the property of the Suzuki firm, with whom Baron Goto has close affiliations, was damaged to the extent of a million yen.

Police Officials

In Kyoto police officials have formed an industrial society (Kōgyō Kai) in each precinct of the city, which all heads of factories are pressed to join. It might be called a manufacturers' protective association. It was formed only in March of this year and its program is yet unknown. In Osaka, an organization independent of the police has been formed under the name of Osaka Kōgyō Club whose purpose is to study and solve labor problems.

Genuine Laborers' Organizations

It will be evident that none of the above organizations can be called a genuine movement of labor, by labor, and for labor. The first considerable effort in that direction is now taking shape as an outgrowth of the Yuaikai in Kobe district under the name of the Yuaikai Kansai Rōdō Dōmei Kai (Yuaikai Labor Union of Kansai). The movement was started several months ago, but is only now coming to a head. Ultimately the movement will be extended to include all parts of the Empire, but the first union includes only Kobe, Osaka, and Kyoto. It is important to remember, however, that in these three cities alone there are approximately 500,000 laborers, of whom 150,000 are in Kobe, 280,000 in

Osaka, and 160,000 in Kyoto. Even Tokyo with its expanding industries has only 260,000 laborers.

T. Kagawa

Following the best western precedents this union proposes to utilize brain workers by having the central committee composed half of laborers and half of brain workers, but the president and vice-president must be manual laborers. The brains of this movement are found in Rev. T. Kagawa and Mr. H. Hisatomi. The former is a social worker who has lived with his wife for several years in the heart of the worst slum in Kobe and from that laboratory has sent out brilliant papers and books on sociological themes. His hold upon the laborers is shown by the fact that some time ago they unexpectedly brought him a sum of Yen 500 and begged him to found a newspaper which might be their organ. Accordingly he and Mr. Hisatomi started the Rōdōsha Shimbun (Labor News), a monthly organ which now has a circulation of 10,000 at five sen a copy.

In the constitution of the union are articles providing for the inauguration, control, and ending of strikes and the fixing of wages much like the corresponding articles in the rules of occidental trade unions. If this union is allowed to operate, one of its first endeavors will be to secure an increase of wages to equal the rates paid during the war. Kansai Union will comprise fourteen branches in Osaka, six in Kobe, and four in Kyoto. The chief foreman of the Kawasaki Dockyards, Jōkichi Kimura, is the prospective president of the Kansai Union. He is a man of ability, inventor of an air compressor and several other appliances, and receives a salary of ¥7,000. Within the Yuaikai Kansai Union will be included sectional trades unions of steel workers, printers, molders, sailors, and coal miners.

Another trade union which has been in existence for some time is the Ōbun Kappan Kumiai or Foreign Script Printing Association. It tends toward syndicalism and is closely watched by the Government. Several of its members were arrested at the time of the rice riots last August.

Socialist Tendencies

Wide-Spread

Socialism and kindred schools of thought have a far wider hold than is supposed upon thinking Japanese. Unfortunately, ever since the anarchist plot against the Emperor's life in 1910 the authorities have been extremely suspicious of anything approaching socialism and at that time a police inspector went so far as to raise a laugh by confiscating a copy of "The Social Instincts of Animals" which he come across in a foreign bookstore in Tokyo. Under the pressure of the democratic impulse from abroad and the downfall of the Terauchi Cabinet, men are becoming bolder in discussing and avowing belief in socialistic ideas. Groups of Marxian socialists have gathered around Kosen Sakai and Hitoshi Yamakawa. They issue a periodical named Shin Shakai (New Society) which expounds orthodox Marxism and other "dangerous ideas" which have led to its repeated suppression by the police. The financial support of the leaders of this group appears to be derived from a literary bureau called Baibunsha, which writes books and essays to order.

Not long ago a division in this socialist group was precipitated by Chio Satō, an advocate of what he calls imperial socialism, which combines a high degree of devotion to the Imperial House with state socialism. Still another offshoot of the Baibunsha group is led by Sakae Osugi whose teachings smack strongly of anarchism. His publications like those of Kanson Arahata have been repeatedly suppressed. Fortunately these extemists are more notorious than influential. A more sober champion of socialism is Professor Hajime Kawakami of Kyoto University, who came out in 1913 as a thoroughgoing Marxian. His monthly organ, Shakai Mondai Kenkyu, enjoys a considerable circulation among students.

A Communistic Experiment

One of the most picturesque social enterprises in Japan is entitled Atarashii Mura, or New Villages, which recalls Brook Farm, and similar Utopian ex-

periments in the west. This community comprises twenty or thirty comrades under the leadership of Seneatsu Mushakoji, a brother of the dramatist. Since 1918 they have been living in the beautiful country region not far from the town of Miyazaki in Kyushu. They have branches in Tokyo, Osaka, Kobe, and Kyoto and disseminate their views through a monthly magazine. They have had to face an embarrassing surveillance by the police, as well as vehement criticism from the scientific socialists, who accuse them of being impractical and anti-social.

Magazines

One of the most successful labor magazines is Rōryoku Shimbun (Labor Power News) edited by G. Masaoka. Because of its gospel of industry and docility this periodical has been widely utilized by employers for free distribution among their operatives. Some factories distribute as many as 10,000 copies and the total edition runs into the hundred thousands each month. The most prolific and industrious editor of material bearing on labor is Riyemon Uno of Osaka. He has organized a subscription library association, which for fees of three yen, five yen, or seven yen a month supplies to subscribers varying quantities of material, either translated or original, touching upon all phases of labor and industry. His work has genuine value, although it is limited to the supplying of information to employers. It is therefore a profitable undertaking, but does not go far in the positive solution of labor problems.

Rōdō Sekai (The Labor World) is the organ of the young men's branch of the Constitutional Party (Kenseikai) whose chief is Viscount Kato. It contains some live articles but lacks thoroughness and impartiality.

Books

Among the recent books in Japanese on labor questions may be mentioned the following. Dr. S. Kitazawa's "Labor Problems" (Kōdōsha Mondai) treats mainly of the history and organization of labor in the West. Rev. T. Kagawa's "Psychological Movements and Social Problems"

is a work of 700 pages which includes a unique study on the psychology of rioting in Japan. Mr. Kagawa has been specializing of late on psychological questions. An article by him in the March *Nihon Hyōron* treating of the psychology of the laborer, maintains that "scientific management" is too impersonal and should be supplanted by "psychological management." Again in the April, 1919, number of *Nihon Oyobi Nihonjin*, he presents a philosophy of the labor movement, which attempts to unite the economic, moral and religious points of view in an idealistic philosophy of economics. Mr. U. Suzuki, M.P. in "A New Policy as to the Imperial Household" (Kōshitsu Shinsei) expounds his theory of state socialism for Japan. The well-known engineer, U. Masumoto, has just published a somewhat pretentious volume entitled "The Life of the Japanese Laborer" (Nihon no Rōdō Seikatsu) as derived chiefly from a study of conditions among his own operatives. Dr. Hajime Kawakami's "Views on Social Problems" (Shakai Mondai Kanken) has run through several editions in six months. It treats most fully of women in industry. A timely text-book on industrial insurance is "Rōdō Hoken Ron," translated from the German of Professor Alfred Manes.

An examination of the literature on social problems in the Japanese language reveals the fact that it is surprisingly limited. Thus far university lecturers on sociology have generally been content to reproduce the conclusions of occidental scholars and have failed to drive their pupils out to do field work and undertake original research. At the present time the most active and original study of social problems is being carried on by the excellent corps of foreign trained specialists in the Local Affairs Bureau, several of whom are Christians, and by the staff of the Social Institute, recently established in Osaka by Mr. M. Ohara, who was deeply influenced by that Christian social pioneer, Ishii Jūji of Okayama Orphanage.

Rural Laborers

A study of rural labor would take us too far afield, since there is no organized movement among rural laborers for the

betterment of their lot. It is pertinent to observe, however, that there is a steady influx of farm laborers to the city factories. Among the underlying causes of this breaking away from the land are the failure of farming methods to keep pace with the increase in rural population, and the crushing load of debt which hangs like a millistone around the neck of the small farmers. There are in the Empire 7,500,000 small tenant farmers, counting men only. Between 1912 and 1916, 150,000 farming households moved to the cities and the number of small holdings rapidly decreased, whereas the number of large land-holders steadily increased. A report for Kyoto Prefecture shows that tenant farmers, despite the risks and hard labor which they undergo, make on the average no profit beyond the ordinary laborer's wage. The national statistics for 1912 show that tenant farmers were in debt to the huge total of ¥770,000,000. of which ¥400,000,000, has been borrowed from the landlords at high rates of interest, running generally from 23 to 30 per cent. Even the farmers loan banks charge 8 ½ per cent. Most of the farmers have small hope of ever getting out of debt. It is small wonder that every year witnesses a large number of evictions and arrests for debt, and also a steady stream away from the land to the cities.

Conclusion

This fragmentary survey of some aspects of the labor movement in Japan is sufficient at least to emphasize the need of a more vigorous, broad-minded policy by both employers and Government officials, and of a systematic effort to educate the laborers themselves in the responsibilities of freedom. The startlingly prompt surrender of capitalists and employers in response to the rice riots has shown the poor and the laboring people their power. They see that at the psychological moment at least they can extort heavy penalties and largesses from the propertied class. When one remembers that the demands of the laborers are being strongly reinforced by the non-propertied intellectual class in the form of the movement for universal suffrage and for freedom of

speech and assembly, the whole situation is seen to be loaded with dynamite. The solution of these grave problems cannot be left to the law or to the self-interest of employers alone. It calls in Japan as in western lands for the infusion of the antiseptic and harmonizing power of the Gospel of Christ, applied to the lives of individuals and of organized gronps. Thus far the Church and other Christian agencies in Japan have practically ignored the mass of laborers in the large cities and have given scant thought to the serious moral and economic problems which industrialism has brought in its train. In western lands the Church has also been lamentably late in awakening to its social duty, but it is significant to note that the preliminary pronouncement of the Labor Party in England is from first to last a Christian document. In the United States the Federal Council of Churches some years ago issued a splendid declaration of social principles, showing that the Church is determined not to become the tool of any one class, and only a few months ago the General Conference of the Methodist Church of Canada approved a social program, which in the words of *The New Republic* is "leagues ahead of any religious organization of the United States in its conceptions of social policy." Has not the time fully come for the Church in Japan to set itself on record on these vital issues and to adapt its working program toward their solution?

Note: In the writer's article on "The Labor Movement in Japan" in the 1917 CHRISTIAN MOVEMENT on page 316, line 4, for "1888". read "1894;" lines 13 and 14 for "within a few years of" read "a few years before."

CHAPTER XXIV

CHRISTIAN MOVEMENTS OUTSIDE OF THE CHRISTIAN CHURCH

By T. Kagawa and J. Merle Davis

One cannot come into contact with the educated circles of Japanese society without being impressed by the extent to which the ethics of Christianity and the fundamental elements of Christian truth have made their way. There are scores of thousands in Japan who understand and are guided by the spirit of Jesus in their daily life, but who for various reasons are not connected with any Church. Some leaders in this country state that the number of real Christians outside of Church membership in Japan today, equals, if not exceeds the number of Church communicants. The reaction from the theology taught in the Churches during the nineties is responsible for the alienation of many who still follow Christ outside of the Church. A far more prolific source of this phenomenon of unchurched Christians, however, is the failure, on removal of Church members, to ally themselves with organizations in the new environment.

Factors that Repel

The western form of organization, the unattractive Church service and architecture, the dominance of foreign leadership, and the heavy burden of financial support of the Church are other factors which make it easy for members to drop away from the Church. Other influences no less powerful, are less tangible and are more spiritual in nature. The modern Church in Japan is not appealing to the deep religious mysticism, the craving for the experience of God that many choice souls have. The interpretation of Christ and the fatherhood of God on

the part of not a few thoughtful Japanese who have deeply studied their Bibles is of a truer insight and calls for a closer approximation to Christ's spirit of sacrifice than that shown by some pastors and missionaries, with the result of an independent religious development outside of the Church. The preaching in not a few churches is of a kind to fail to hold the interest or to edify some types of minds. The lack of a practical social program, the helplessness or indifference of the Christian Church when faced with many of the greatest social evils in Japan is another factor which is responsible for the loss of not a few choice and idealistic spirits who leave the Church and attempt independent or unorganized efforts.

There has been a wide-spread approximation among the upper middle classes to an understanding of the spirit and teachings of Christ which can be traced to several most interesting currents in literature.

Naturalism came in with the new century on the heels of the scepticism of the nineties as a formidable foe to Christianity. Many young men left the Church, dissatisfied with its traditionalism. Church attendance decreased; membership rolls shrunk.

Current Literature

The development of religious and philosophical thought among Japanese has been well illustrated in the current literature. Several distinct phases may be traced.

One of the first writers to stem the current of naturalism was Prof. Tsunajima Ryoshen of Waseda University.

Originally a member of a Kobe Church, after a long period during which his faith was dimmed, Mr. Tsunajima experienced a severe and protracted illness. Brought face to face with God during these days of suffering, on recovery he wrote the essay, "Kenshin no Jikken,"—"Experience of Seeing God." First published in the magazine, "Shinjin," and later in book form, this forceful, simple statement of the recovery of faith marked an epoch in the development of religious thought in the Empire. The "Kenshin no Jikken" was followed by "Byokanroku," "Memoirs in Bed" and "Kaikōroku,"

"Looking back to the Light." In all three works the ethics of Jesus are very prominent and the process of recovering a lost faith clearly depicted. The vital experience of God and the meaning of faith were contributed to multitudes, including many earnest Buddhists, through these books.

Russian Influence

The Russian literary movement in Japan formed another of the sources from which the thinking classes derived spiritual inspiration and which contributed to the growth of idealism and the counteracting of the naturalistic tendencies. Although defeated by Japan in arms, Russia has attained a striking ascendency over the Island Empire in the realm of the spirit. Especially has Tolstoi been studied and admired. Clubs for the study of Tolstoi sprung up wherever students congregated. "Tolstoi Kenkyu" a magazine devoted to the interpretation and promulgation of the ethics and spirit of the great Russian thinker has been published for a number of years and enjoys a very wide circulation and influence. The complete works of Tolstoi are now published in a popular edition and are among the best sellers in the bookstores. Tolstoi's great drama, "The Resurrection," as staged and widely portrayed by the cinematograph, has exerted an unquestioned influence for good among wide classes of society. The Prayer to God of the heroine Katuscha, sung on the lips of thousands as a popular air, is part of the story which tells how Nebdorf repented and experienced the resurrection of Christ. Every movie house in Japan has, at one time or another, staged Katuscha.

"Quo Vadis," likewise, had a remarkable run in popular reading and on the stage, and vied with "Ben Hur" for popularity. Other works of Tolstoi, "Power in Darkness" and "The Living Corpse," ("Yami no Chikara" and "Ikeru Shikabane") were also possessed of powerful themes which appealed to the highest ethical and religious motives.

Other Russian writers, especially Dostoijevsky, also strongly Christian in character and in themes had a

very wide reading and influence during this period. Especially in dealing with sin and its necessary punishment, these dramas had a wholesome influence. Many boys, even in the slums, were not a little impressed with such sections as, "The Sermon on the Mount," in Tolstoi's "Resurrection."

Many Japanese writers began to take their cues from the trend of this Russian literature, using Biblical phrases and key words or phrases of Christ as the names or themes of their books. Soon there rose a cross-current discernible in the literature of the late years of the first decade of the 20th century, embodied in the "Bokensekaisha" and "Bukyosekai" or "Worlds of Fortitude." This reflected the human need for finding strength through Divine aid, and the insufficiency of human effort alone. The experience of one writer, Kawano Chofu, is typical of the unrest and religious longing of the period. When a boy in the third year of the Middle School, he bought a five sen New Testament, but did not read it until entering Waseda University, two years later. He was deeply impressed by The Sermon on the Mount and by the personality of Christ. He carried the New Testament constantly with him and studied it daily, though he never identified himself with the Christian Church.

Kawano Chofu

Kawano died in his 25th year, but not before several of his writings, notably "Go Go no Haru," "The Spring of Five times Five," had been read by tens of thousands, and had deeply moved the student world of Japan with their Christian idealism. In "Go Go no Haru," Mr. Kawano tells how the five sen Testament had been a blessing all through his student life and eulogizes its power, at the same time confessing that he had never been inside of a Church.

The coming in of the philosophy of Eucken and Bergson and the idealism of Tagore about 1912, hastened the decline of the naturalistic movement in Japan. These three writers completely turned the tide in the thoughts of the educated classes of the country.

Nietsche and Ibsen

Nietsche's absolute egoism struggled for a time for the ascendency, but this influence was greatly modified by the idealism of Ibsen which appeared almost simultaneously, finally mastering the German materialistic philosophy and lending powerful aid to the parallel movement of idealism, represented by Bergson, Eucken and Tagore. Ibsen was eagerly read and widely staged. Saito, the young brother of Takayama Chogyu, the great advocate of Nietsche's philosophy, who called himself "No no Hito," the "Man in the Wilderness," directed the Nietsche and Ibsen movement nearer to Christianity, introducing the idea of the Fatherhood of God, and the perfecting of Christ's life and example. Saito was greatly influenced by Prof. von Koebel, of the Imperial University, (chair of philosophy), himself a disciple of Edward von Hartmann.

Suicides

With the failure of Naturalism, as a working theory of life, came a widespread epidemic of suicide among university students. Despondency and gloom, even moral despair, prevailed among thousands of the brightest thinkers in the colleges. Led by a well-known young philosopher, Fujimura Misao, who leaped to his death over the Kegon Waterfall, in the next half decade 370 young men, nearly all students, committed suicide over the same terrible cliff, as the only solution of the riddle of life. The new idealism of Ibsen as interpreted by Saito, "the Man in the Wilderness," brought a new hope and greatly checked this spirit of self-destruction among the student class.

An outgrowth of Ibsen, next came the movement called "The Third Empire," "Dai San Teikoku," taking its theme from Ibsen's drama, "The Galilean." The first empire is portrayed as that of the flesh; the second, that of the spirit, and the third constitutes a union of the two.

Kayahara Kazan the chief exponent of this movement injected a strong theistic element which developed along purely spiritual lines and went far toward counteracting

and finally discrediting the waning naturalism.

About six years ago, this victory of theistic idealism may be said to have been complete and the way was fully prepared for Christianity.

Buddhist Leanings

The near approach of Buddhism to Christian thought and theology is another of the marked spiritual tendencies without the Church in Japan today. While it is apparent that there is going on in the ranks of Buddhism a wilful appropriation of many of the terms, methods. and fundamental religious conceptions of Christianity and the Christian Church, there is no question but that Buddhist scholars and leaders are being profoundly influenced by the spirit and the teaching, and the practical social applications of Christianity. The phenomenon amounts to no less than the rebirth of Buddhism and the development of a new Buddhist psychology.

A leading exponent of the new faith is Akigarasu, who came forward eight years ago with the teaching of salvation by faith as opposed to works. Here the approach to the Christian doctrine is so close that the name and concept of Buddha alone has been changed for that of Christ. Another leader of this Neo-Buddhism, Ito Chōshin, strongly influenced by Tolstoi as well as by Christ, taught non-resistance, love of enemies, and salvation by faith, with a frank approach to Christianity. Although still pantheistic in essence no idols are worshipped. This movement of modern Buddhism is in no sense antagonistic to Christianity. It frankly learns from Christ and the Christian Church. It involves a close approach on the part of hundreds of Buddhist scholars to the sources of the Christian movement. Out of such an open-minded attitude and circle came Ryoun Kamegae, a scion of a noted Buddist family, himself preparing for the priesthood. His own investigation of Christianity brought him clearly out from the old faith to a full acceptance of Christ and a life work in the Christian ministry. His is by no means an isolated case.

Not a few Buddhists are living lives, the indubitable source of whose inspiration is Christ and not Buddha.

One prominent Christian worker who travels widely says that he can meet followers of this modern Buddhism upon common ground, for they look at life and duty from a common point of view, while it is almost hopeless to find a mutual standpoint with the materialist. He has been not infrequently told by such Buddhist leaders, "We don't like Christianity, but your interpretation of Christ is full of power and charm."

Many dramas are being written today with Biblical and Christian subjects and themes.

Biblical Dramas

During the last years of Meiji, Mushakoji Saneatsu and his friends, a group of writers from the Peer's School of Tokyo, through a magazine called "Shirakaba," "White Oak," greatly advanced the idealistic movement and interpreted the spirit of Christ to the reading public. Their dramas and novels have almost exclusively Biblical subjects. One typical example is the drama, "The Temptation of Christ," which portrays the struggle and victory of Christ in a modern setting. Constantly is Christ here shown as in prayer to God, his Father in heaven.

The New Humanitarian Movement called "Jindo Shugi," an expression of which is the Village Movement of Kyushiu, is another phase of the general idealistic and theistic trend of the times. Here in Miyazaki Ken, a group of idealists, composed of artists, musicians, writers, philosophers and religionists have settled apart from the world, and are trying to live the ideal life of the spirit. Through their new village they are trying to change society. It is significant of the sources of this movement that this group of idealists have taken the Lord's Prayer as their motto.

Christian Novels

Coming still closer to Christianity is the work and influence of Takeo Arishima. Though not entirely orthodox in theology and inclined toward socialism, he is a thorough-going Christian and treats all of his work from the Christian point of view. His novels have attained a

great popularity and are widely read at present. His "Cain and his Descent" is a good example of one of his popular stories with a purely Christian theme which has exerted a wide influence. Some of Arishima's novels have run to the 23rd edition.

Another writer strongly embued with Christianity is Tokutomi Rokwa, who gives sketches of realism based on life around his farm and upon his own deep heart experiences. This man is interpreting the spirit of Christ to the Japanese public in a very remarkable way. His "Shin Shun," "New Spring" ran to the 104th edition in less than a year.

The two prize novels in a recent contest offered by the Osaka Asahi Shimbun, were both won by Christian writers, with prizes of ¥1,500 and ¥750. The winning story, "The Way of Dawn," by Nomura Aisei, utilized the theme of the power of Christian love, while Rev. Okino Iwasaburo in his, "Destiny," dealt with the victory of a life of prayer over temptation. These stories appearing in many consecutive issues of this great paper were read by large numbers from almost every class of the population.

Probably the main current of Japanese literature of the serious type, today, is represented by Mushakoji and Arishima. This current is not interested in theology, nor is it concerned with dogmatism, but is pressing forward toward the realization of the inward experience of God.

It is the duty of Christian leaders to clearly understand the significance of these wide-spread spiritual trends which unmistakably derive their inspiration from the same sources as the Church of Christ, but which for various reasons are not in touch with that Church.

Moreover, it is the duty of Christians in Japan to study these spiritual phenomena surging in the unsatisfied hearts of so many serious-minded men and women in Japan. How can the Christian message and life be made attractive, sympathetic and sensitive to these deeper longings that it now fails to satisfy.

Not a Danger but a Challenge

Far from being a source of danger to the Church of Christ, these rapidly eddying currents of Christian thought are bearing great multitudes of earnest souls nearer and nearer to an understanding and acceptance of Christ as Lord and Saviour. They form a challenge to the members of Christ's Church in Japan to be more truly worthy to interpret the life and meaning of Him whose name we bear, who alone can supply humanity with the adequate experience of God which it craves. The words, "They that be not against us be for us," may well be repeated by modern followers of Christ, and in the repetition should prove a source of encouragement and strength.

CHAPTER XXV

THE INDIVIDUAL IN THE SOCIAL PROBLEM

By A. Caroline Macdonald

The Individual

When all has been said and done, the objective of the social problem, as well as the instrument, is the individual. Social conditions react on no two people alike, because unfortunately for our peace of mind, every one has an individuality of his own which in the long run can neither be suppressed nor moulded apart from the individual will. We can neither investigate nor solve social problems by statistics nor a general panacea, nor by pressing people into types and tabulated forms. There are as many types of so-called criminals as of ordinary sinners, as we shall readily discover if we go about reforming either, and there are as many social problems as there are people in the Cosmos. A man's relation to his environment and to his fellowmen constitutes his own particular social problem, and no man's touch on life is the same as any other. If we are to get at the real bottom of what is concerning all of us, namely, the enervating and devastating environment in which we live, we must get our material from personal contact with the individual. We must get him into the laboratory and there see the reaction of the environment on him, and from endless experiment with actual life, get at the causes, and then destroy them at the source.

Of course it is true that all social problems have their origin in the fact that we all live for the most part outside the sphere in which the Living God can work. While we continue to tolerate, and by our indifference,

aid and abet certain social conditions where it is impossible for those who live in them to believe in the care of a loving God, by so much is our own faith atrophied. It is easier to believe in the love of God at the top of Kudan Hill than in the neighborhood of the Yoshiwara, and it will ever be so, snatch an occasional brand from the burning here and there as we can, until the whole system for which the Yoshiwara and all its ilk stands, is destroyed root and branch, hoof and hide, from off the face of the earth.

Playing at Life

We are largely playing at life, content for the most part to work in a vicious circle, provided we keep ourselves occupied and busy. Not long ago I went to prison to see a man who wished to tell me of his family troubles. He was being compelled, he said, to sell his eight year old daughter to be a geisha in order to eke out the family fortunes while he was in involuntary retirement. One need not go into the details of how the child was kept from being sold, but I do not suppose the geisha trade was interrupted for an instant by the rescue of this particular infant. There are lots of eight year old girls and plenty of parents willing to sell them for a few yen; and even if one happened to be saved what difference did it make to the geisha traffic?

No Cheap Reform

Two or three years ago police efforts were made, and with considerable local success, to put out of commission some of the unlicensed prostitute districts in Tokyo. A good deal of foolish talk was passed along about getting hold of these girls when they came out, taking them into homes as servants and thereby automatically converting them into respectable members of society. A few of these girls may thus have been got hold of, although as a matter of fact, most of them soon made their way into licensed prostitution; but for any body of serious minded people to suppose that girls brought up to the sort of life represented by their occupation, diseased in body and soul, could be redeemed by such superficial methods is to trifle with the grim facts of life. Girls brought up

from childhood in a brothel cannot be so easily redeemed. No such meaning has the Cross of Christ. Not so easily are men and women redeemed from the environment of childhood. Not so lightly does God let us hold and value life that we may spoil it for a lifetime and save it in an hour. Not thus easily do minds polluted from childhood respond to higher ideals. We shall have to pay a heavier price than this before society is redeemed. Not thus lightly does God let us spoil the good world he has made and then mend it by a bit of gratuitous kindness after the mischief is done. Not so does God cheapen life.

Strike at the Root

A man was paroled to me the other day who had been in prison eight times. He hunted for work, but because he was quite naturally asked for a record of his career he was not able to find anything. He came to me very much disappointed. He had come out of prison with high hopes, determined to go straight. Why should not other people believe him? And I had to tell him that when we have lightly thrown away so precious a thing as trust, we must walk a long rough road before we regain it, no matter how bitterly we repent. It is ever so. If we tolerate unspeakable moral and social conditions in our midst, it is by no surface work, however earnest, that lost opportunities can be redeemed. It is not the kindness of Christ, but the Cross that represents our task. As fundamentally and as radically as he struck at the root of evil, so must we if life is to be made possible for men. "And when he had made a scourge of small cords, he drove them all out of the temple; and he poured out the changers' money and overthrew the tables; and he said unto them that sold doves, Take these things hence, make not my Father's house a house of merchandise." And then it is written that the chief priests and the scribes were sore displeased. Of course they were! He expected they would be! He was striking at the root of the whole wretched business of making religion a trade and he intended they should be displeased. They were so displeased that they did him

to death in the end. Christ understood right well that unless he struck at the root of things his life was worse than useless. But he also knew full well that if he did strike at the root of evil the end would be the Cross. And he chose the Cross.

Crime's Beginnings

A man was hanged in Tokyo prison on the seventeenth of last August, and before he died he wrote down the story of his life. When a small child his mother used to send him to the saloons to bring his father home. By the time he was fourteen he had himself succumbed to his environment, and his record was as follows: no education, no trade, gambling, wine, theft, women, embezzlement, burglary, murder, not once or twice, but over and over again, until he was finally caught and hanged. An extreme case! Perhaps so, but mark the beginning of his career! It is said that 100,000 children pass through the hands of the law every year in Japan. Most of them are let go for the first offence, for there is no adequate way to deal with them. When they are let go what happens? Many of them learn their lesson, no doubt, but if we trace the history of those who live lives of crime, we shall find almost invariably the same sequence as that quoted above.

I listened recently to the examination of a lad at what is really although not actually by law, a Juvenile Court in Tokyo. The judge was a Christian and he was talking to the child like a father. The boy had stolen four hundred yen from his employer and had apparently lived a swift and merry life while the fun lasted. He had gone to restaurants and bought foreign food, he had fitted himself out with new clothes, and had spent his time at moving picture shows and theatres, mainly theatres. "Do you like comedy or tragedy best?", asked the judge. "I'm not particular," was the naive reply, "so long as it's a show." If you have ever been at a moving picture show or cheap theatre at Asakusa, you will get the boys' standpoint. Rapid movement, intense excitement, horror after horror, explosion after explosion, thrill after thrill, and it is no

wonder the average boy with little education and no future, worked by his employer from early dawn till midnight, lights out occasionally with his employer's money and has his fling. It is not in human nature to toil unremittingly, uninterestingly, day in and day out, with no hope of future reward, without revolting against the whole scheme of things, and finding recreation in excess. Those who are interested in the evangelization of Japan would do well to study the psychology of recreation in its reaction on the seething mass of 50,000 people who nightly throng Asakusa Park.

Yoshiwara

It is by no accident on the part of the people who are wiser in their day and generation than the children of light, that within twenty minutes' walk of the Park, is the infamous Yoshiwara, which begins to tune up about the time the theatres close. Its magnificent houses, the like of which are not to be found in any other part of Japan, are in striking contrast to the squalor which exists within shouting distance of the place. One sees little girls wandering about on the streets, gazing longingly on all the beauty they see in the windows. No wonder if these little mites, brought up in the surrounding squalor, are fired with ambition to live in these beautiful houses, and wear elegant clothes, and be as they think, grand ladies. It is not difficult, they say, to keep these places recruited. Why should it be, under existing social conditions?

What is being done to counteract the influences of such a place? Nothing can be done to counteract this influence which is sapping the lifeblood of the nation. We must destroy the system, body and soul, and that right quickly. The whole system of prostitution, both legal and illegal, drink, disease, exploited labor, must be fought against with weapons worthy of the fight and destroyed. In the meantime, let us save one by one if we can and as we can, but we trifle with our God-given business while we are content with anything less than the extermination of the whole ghastly business.

The Novel

Japan has suffered from a kind of novel that many of her so-called friends have written about her. These novels first of all introduce us into all the beauty and weirdness that life holds for the casual stranger. Beautiful gardens, noiseless sliding doors that prepare us for any mystery, and then presto change, and the inevitable geisha enters, coy and lovely, young and unsophisicated, innocent prey of the monster man. And the story closes at last as the silent screens do, upon the beautiful frail little geisha, none the less fascinating because frail. And, behold, every one who visits Japan must go to see the geisha!

The Truth

What is the truth? We shall leave the novel to do all the harm it can to the multitudes of decent women in Japan, who know better than we do who the geisha are. The geisha is no frail innocent child who falls oftentimes through her own innocence. Why do men gamble and embezzle and steal? How do they use their ill-gotten gain? Let us read the daily newspapers if we wish to know. The women are trained from childhood for this very life. Men in high life and in low life succumb to them. Men embezzling money from the highest sources in the land to buy diamond necklaces for their favorite geisha! Young lads dogged by geisha ten years older than themselves, and

The Geisha Evil

given presents to put them under an obligation. I know a lad with a beautiful voice who sings in an opera in Asakusa. Four or five years ago he had a face like a cherub and sang like one. I lost track of him for a year or two, but he turned up at my house on Christmas night, a blase man of the world, and all at twenty one. I afterwards heard the story from a friend of the lad, a lad of about the same age. As I heard the tale, I said, "Poor boy, to have got into the clutches of one of those women!" "But," naively replied the boy who was telling me the story," "it's not the poor boy at all, it's the poor woman. She is so fond to him, and she gives him presents and he doesn't even thank her for them." Poor

laddies! As a matter of fact that boy is getting more than a hundred yen a month on account of his voice, and is said to have a future. He would be loved less I take it if he were less popular on the stage. The woman is ten years his senior and knows a bit of life. It is not her first love affair, although it may be his, but she'll get him in the end, and his money and his voice and his soul, and then what will happen?

The thing is going on all the time. A flirtation with one of them, a rival, a quarrel, knives and the gallows. The empty tale repeats itself. Ask any one that knows the record of crime and they will confirm the statement. And yet perfectly respectable people will help to perpetuate the system by going to see the charming geisha dances! We may be sure of this, that whatever they are they are not just innocent little entertainers. They are sophisticated women of the world, trained from childhood for their nefarious trade. I have heard more than one Japanese man, men in touch with the problems of life and knowing the tragedies thereof, say that the geisha system is more pernicious even than licensed prostitution.

Loose Family Life

While such systems obtain, can we expect true ideals about women and about the founding of pure and decent homes? There are well nigh twice as many licensed prostitutes, geisha and restaurant girls as there are girls in high schools, and the government provides for practically no higher education for girls. Even private enterprises for women's higher education are only a very few in number, and they are greatly hampered for lack of funds. Go where we will we shall find that the Japanese woman is not represented by her best type but by the kind that brings dishonor upon the nation. No one can touch the life of Japan at all deeply without being greatly concerned about the life of the individual home. We have the unregistered wife, the prevalence of divorce and home tragedies, the unregistered child, and the consequent disabilities regarding education, for no unregistered child can enter school; the delinquent child, who is

a logical result of the looseness of the home life; the uneducated youth, who in a land of so-called compulsory education, is a little difficult to square with government statistics; the carelessness about registering marriages, which is largely due, it is said, to the reluctance of the ordinary person to be bothered with the red tape of officialdom. The law regarding the registration of a marriage reads simply enough, but there are many complications for the ordinary person who does not know the procedure. And so the registration often goes by default, with the result that the marriage tie is held very lightly. And marriages lightly made are lightly dissolved.

Industrial Menace

I am no expert on the labor problem, but one does not need to be to view with alarm the utter waste of life that is going on in the attempt to build up an industrial Japan. As a laboring man said to me the other day, with fine scorn, "Why should Japan be concerned with protecting the life of the ordinary man and woman. There are so many of us now that we are a nuisance. What are a few lives more or less anyway!" and his eyes glinted a bit. Some cheap rice thrown down to the people when riots occur, generous donations by way of a sop, capitalists discanting on the fatherly relation between capital and labor, are all a bit of camouflage which will not long deceive the ordinary man and woman, for whom I have a large measure of respect. While children in the factory districts are born with handicaps incident to the long hours of labor on the part of the mother; with weaknesses inherent where the family tie is loose; with little opportunities for education, in spite of the so-called compulsory school law; while children are brought up in the moral cesspools of our cities, where prostitution is dressed up in attractive form for girls, and moving picture shows instruct boys in crime; capitalists may save themselves the trouble of meeting to discuss the labor problem unless they are willing to get underneath the symptoms and strike a death-blow at the causes underneath, even to their own hurt. Industrial

and social conditions must be discussed in the honest light of day. The League of Nations has decreed that there are to be no more secret treaties because secrecy breeds still worse evil in the body politic. The attempt to blink facts is more than wicked, it is arrant foolishness. Truth is truth, and will bring forth fruit after its kind. We have infinitely more respect for the publican than for the Pharisee, although both are equally sinners.

What is the Cure

Japan will never be saved from the conditions that are sapping the energies of her young life at the present rate at which the Christian Church is taking up her task. While evils are intrenched in the warp and woof of society, we trifle with our task to be content with our present methods of work. The people are destroyed for lack of knowledge. The youth of the nation must be educated, forcibly if necessary, to know the devastating effects of venereal disease and kindred ills; they must be taught that no nation can become great that does not respect its women and make adequate provision for their education and protection; that every man is loyal to his nation only in so far as he is living a life of purity himself and is fighting for the purity of society. And the Christian Church must come to understand that if we are ever to Christianize society, we must, along with our direct evangel, tackle the social evils and destroy them, before we can get any adequate foothold from which to preach the gospel of the grace of God.

Why Not Advertise

The only form of forcible education I know is the daily newspaper. People read the newspapers whether or no. Liquor interests are advertised, quack medicines are placarded at every street corner. The Yoshiwara is ablaze with light and grandeur every night. It would seem that advertisement were in inverse ratio to the value of the article advertised! But we do not advertise the dangers that beset every boy and girl in their adolescent days, we do not advertise the pernicious results of prostitution and careless living, and the ravages made by venereal disease and tuberculosis. If every

person, young and old, rich and poor, high and low, were faced, day in and day out, for say a year, in every newspaper in the realm, with half a page of harrowing details about the results of venereal disease on the life of nations and of individuals, how the stamina of women and the vitality of men are being sapped because of the pernicious systems that are publicly and officially recognized, how alcohol works havoc with the unborn child, and is one of the direct causes of imbecility, poverty and crime, think you we would not scare something like public sentiment into the thinking part of the nation at least, and compel people to reflect?

Is not this the secret of effective advertisement, just to keep a thing in front of a man's eyes, day in and day out, until he begins to think that the thing he sees is true and that it will do for him what it says? Of course we might just as well face ourselves with the fact that the backbone of these social evils will not be broken until we spend thousands upon thousands of dollars upon the enterprise. The Yoshiwara takes in from its patrons, it is said. 350,000 yen a month. Think you therefore that we can stop the traffic by an ocassional committee meeting and a few hundred yen?

A New Era

We have reached a new era in our work if we could but see it. Hole in the corner methods are no longer in order. To "muddle through" is no longer considered good form, except it would seem, in Christian work in non-Christian lands. Life is being wasted and damned, because the power of the Living God cannot work until we ourselves begin to see the magnitude of the task that confronts us. When we become intolerant of intolerant conditions, enraged at the systems that surround us, determined to fight the devil and all his emissaries as we see them intrenched in the very fibre of society, then shall the day of salvation dawn, and not until then.

JAPAN

PART VII

UNION AND COOPERATIVE MOVEMENTS

CHAPTER XXVI

ASPECTS OF COOPERATION AND UNION IN JAPAN

By Galen M. Fisher

Cooperation and union have been given a tremendous push forward in Great Britain and America both in religious and in industrial realms by the very necessities of the war. The governments cut down competition and waste motion by controlling manufacturing, mining and transportation to a degree that must have made the individualistic laissez-faire partizans of a generation ago turn in their graves. The religious agencies likewise found that the vastness and urgency of the work for the soldiers and munitions laborers and the general demand for economy compelled them to pool their resources and efforts. Even if some folks at home wanted to repeat the old divisive slogans, the boys at the front would have nothing of them. They craved friendliness, good cheer, creature comforts, and religion regardless of the ecclesiastical credentials or theological shibboleths of the workers who purveyed them. The doughboys wanted the "goods" themselves, not the labels on them. It is true that the combination of the Knights of Columbus with the Salvation Army, the Y. M. C. A. and the Y. W. C. A. in a united financial campaign for war work was only a temporary and artificial union, but it shows the strong drift of the time.

A more permanent outcome of war-time methods is the proposal now under discussion to raise the budgets of all the mission boards in North America by one great inter-church financial campaign.

In England

Turning to religious unity in other lands, let me draw attention to one of the noblest utterances on corporate union which has yet appeared. It is the second interim report of a subcommittee appointed by the Archbishops of Canterbury and York in preparation for the World Conference on Faith and Order, which includes representatives of both the Established and Free Churches in England under the chairmanship of the Bishop of Bath and Wells. Among the other members are A. E. Garvie, Scott Lidgett, W. B. Selbie, J. H. Shakespeare, Eugene Stock, and Tissington Tatlow. The full report appeared in The Guardian for April 11, 1918. It is so significant that we quote some important passages.

"The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom as the recognised organ of the unity and continuity of the Church is such that the members of the Episcopal Churches ought not to be expected to abandon it in assenting to any basis of reunion. The second fact which we agree to acknowledge is that there are a number of Christian Churches not accepting the Episcopal Order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting Saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of Divine truth to give expression to certain types of Christian experience, aspiration, and fellowship, and to secure rights of the Christian people which had been neglected or denied.

"In view of these two facts, if the visible unity so much desired within the Church, and so necessary for the testimony and influence of the Church in the world is ever to be realised, it is imperative that the Episcopal and non-Episcopal Communions shall approach one another, not by the method of human compromise, but in correspondence with God's own way of reconciling differences in Christ Jesus. What we desire to see is

not grudging concession, but a willing acceptance for the common enrichment of the united Church of the wealth distinctive of each."

"Acceptance of the fact of Episcopacy and not any theory as to its character should be all that is asked for.....The acceptance of Episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life, and order, not only of value to themselves, but of value to the Church as a whole. Accordingly, we hope and desire that each of these Communions will bring its own distinctive contribution not only to the common life of the Church, but also to its methods of organisation, and that all that is true in the experience and testimony of the uniting Communions will be conserved to the Church. Within such a recovered unity we should agree in claiming that the legitimate freedom of prophetic ministry should be carefully preserved, and in anticipating that many customs and institutions which have been developed in separate communities may be preserved within the larger unity of which they have come to form a part."

In Canada the union of the Presbyterian, Methodist, Congregational, and Anglican churches is said to be ready for the finishing touches. The United Church of South India, composed of several denominations founded by American and British missionaries, has moved steadily forward.

In China

In China the Continuation Committee Conference of 1913 recommended that all the churches should adopt a uniform name and reduce to a minimum the other obstacles to ultimate union. Furthermore, a number of union educational enterprises in China, such as those in Nanking, Chengtu, and Peking, have gone from strength to strength. A significant movement is now on foot for the organic union of the churches founded by the London Mission, the A.B.C.F.M. and the American Presbyterian Mission.

But the outstanding embodiment of the spirit of cooperation in China is the Continuation Committee itself. Under its leadership evangelistic movements have been conducted, Christian statistics have been standardized, mission and church comity has been advanced, nation-wide Christian sentiment on social evils has been given a mouthpiece, and the various literature agencies are in a fair way to be coordinated.

In Japan

But how fares Christian cooperation and union in Japan? It must be confessed that little progress has been made toward organic church union since the amalgamation of the three branches of Methodism in 1911. On the other hand, cooperation and federation have made definite gains.

Considering first the missions, we find that although some of them have been eager to unite their forces, they have been held back by their home churches. But in the direction of general cooperation, the missions in Japan have in the Conference of Federated Missions built up an organization both effective and comprehensive, embracing as it does practically all but the S. P. G., the American Episcopal Missions, the Roman Catholic and the Russian Orthodox Missions. Some of its most notable achievements have been the creation of the Christian Literature Society, the survey of the field, the publication of the CHRISTIAN MOVEMENT and the Japan Evangelist, and the annual survey of social conditions. The Federated Missions has indeed tilled its field well and it should have a long and useful future provided only that it resists the temptation to cling too long to activities which should either be passed over to the Japanese churches, or at least be shared with them.

Education

Two union educational enterprises under mission auspices have been effected during the past few years: the one under the Southern and Canadian Methodist boards in Kwansei Gakuin; the other the combination of six mission boards to establish the Tokyo Union Christian College for Women. The prolonged effort to found a

central Christian university of the highest grade in Tokyo has met with almost insuperable difficulties, but at length has secured assurances from several of the leading boards that they will make generous annual donations provided an equal sum can be raised by the promoting committee in Japan.

Churches

Turning now to the Japanese churches, let us consider in turn the four forms which the movement toward cooperation and union has taken, namely, amalgamation of kindred denominations, organic church union, temporary cooperative enterprises, and the Federation of Churches.

Despite earnest efforts toward the amalgamation of kindred denominations, no success has been won since the union of the three Methodist churches. Attempts to unite the United Brethren with the Kumiai or the Methodist, or the Methodist Protestant with the Methodist, or the Disciples with the Baptist, have all fallen through. It should be noted that the obstacles in every case have sprung more from the Japanese than from the missions. When one inquires the reasons for these failures, he discovers that they fall under the following heads. First, denominational loyalty has already developed unexpected strength in Japan, especially among the clergy. It would be wrong to say that this loyalty springs mainly from selfish considerations. It arises from the differences of conviction regarding doctrine and church government. At the National Laymen's Conference of August, 1918, when the spokesman of the Church of Christ in Japan (Presbyterian and Reformed) declared that two-thirds of the members of the Kumiai Church and his own were prepared to unite, the prospects for union looked bright; but in a short time it appeared that certain sharp differences of emphasis, if not of fundamental faith, would keep them apart some time longer. Another half defined reason against union is the belief, partly true, that legitimate denominational rivalry will promote the conquest of the field better than a combination which might induce stagnation. Again the leaders of the various denominations would rather be

big frogs in a small pond than small frogs in a big pond. This is human nature the world around and can only be overcome by profound conviction of the spiritual necessity of church union and marked growth in the grace of humility. The last reason to be mentioned is the natural fear of the leaders that a union even of kindred denominations would result in excessive complexity of ecclesiastical machinery. Already they are weighed down by committee meetings and intricate negotiations.

Obstacles

The obstacles in the way of general church union are similar to those which block the uniting of kindred denominations, but it may be worth while to dwell more fully on some of them. It seems to me there are two underlying obstacles. One is the genuine fear of some of the most intelligent leaders that the amalgamation of diverse denominations would result in a colorless undenominationalism, a least common denominator of faith and polity which would flatten down the present rich variety into one monotonous level. It is true that the rank and file think and care little about theories of the sacraments, about refinements of church government, or about credal statements. They are Episcopalians, Baptists, or Methodists more by chance than by choice. The clergy, however, and a few of the laymen are able to give a reason for the faith that is in them on all these points. They are divided into conservative and liberal as a result of fairly mature study and experience. They turn a cold shoulder to church union because they think it involves a sacrifice of conviction on essentials, and an impoverishment of the many-membered Body of Christ.

One cannot help feeling that their conception of the church is too rigid and narrow. The same of course is true of most occidental Christians. They fail yet to conceive of a church catholic enough to embrace liberal and conservative theologies, local autonomy with some form of episcopacy, free and formal liturgies. It has taken centuries for a considerable number of western Christians to approximate such a conception. Is it strange that so few Japanese Christians have yet grasped it?

The second underlying obstacle is a lack of that deep yearning for a visible union of all believers, which our Lord seems to have prayed for. Doubtless such a yearning can only be widely and deeply felt after men have struck their roots deep into those partial truths which each denomination possesses, just as a great orchestra is possible only when each artist has mastered his part separately and then learned to blend it into the full ensemble. The limitations of mere cooperation or federation need to be brought home to the conscience of the whole Christian body. It is so well expressed in the report of the English Committee already referred to that we quote again. "Thus the visible unity of the Body of Christ is not adequately expressed in the cooperation of the Christian Churches for moral influence and social service, though such cooperation might with great advantage be carried much further than it is at present; it could only be fully realised through community of worship, faith, and Order, including common participation in the Lord's Supper. This would be quite compatible with a rich diversity in life and worship."

Evangelism

In the line of cooperaitive activity, however, we find that the various churches have succeeded splendidly in carrying forward such complex undertakings as the evangelistic compaign of 1901 and the nation-wide three year evangelistic campaign begun in 1914. The latter campaign especially was dominated by the Japanese from first to last. It was suggested by Pastor Miyagawa, the leader in the west, and seconded by Pastor Uemura, the leader in the east. While it was started and supported by the Continuation Committee and the missionary body, yet the main burden of the organization, the finances and the speaking was shoulded by the Japanese pastors and their trusty laymen. The ability, team-work, and self-sacrifice which the hundreds of workers showed have rarely been excelled, and the mutual confidence thus engendered between men of widely contrasted theological and ecclesiastical convictions undoubtedly suggested that after all organic church union was not an

iridescent dream. As one Japanese leader said: "If ever in Japan a union church should develop, historians will trace it to a natural, unpremeditated outgrowth of this campaign."

Federation of Churches

These evangelistic campaigns have been intermittent and short-termed. When it comes to maintaining the permanent cooperative activities of the Federation of Japanese Churches, the results are disappointing. It is true that the Federation has issued some ringing proclamations and has held some inspiring mass meetings to express Christian sentiment on large issues. With the aid of the Continuation Committee it has published a Christian Yearbook since 1917 and it has promoted the observance of the annual week of prayer, but after all the substantial results have been slight, and it has never secured a firm hold upon the confidence of the churches. The result is that its income is pitiably small and even that is raised with difficulty by levies upon already burdened denominational treasuries. One way of helping to put backbone into the Federation would be to secure for it substantial gifts on condition that an equal amount were raised by the churches themselves. This would enable the Federation to have a full-time secretary and to absorb some of the activities which are carried on in a one-sided fashion by the Conference of Federated Missions.

The above discussion suggests that progress should be sought along two lines; first, endeavor to make the Federation of Churches more inclusive and powerful; second, take persistent and positive steps to bring about general church unity. So far as one can discover, neither of these plans is absorbing the thought and attention of the Japanese leaders. Thus far they have taken no interest in the World Conference on Faith and Order, for which preparations have been on foot for several years. An index of the hold it has taken upon representative men in England is the report quoted above. While the war has retarded the movement, it is steadily gathering momentum among churchmen of the most

varied traditions. It is to be feared that the churches in Japan may drift into a side eddy, instead of launching out into the main current of the world's corporate religious life. Manifestly the situation calls for deliberate reflections and for earnest prayer and frank conference on the part of those who are deeply concerned.

Continuation Committee

It has been the hope of some that the Japan Continuation Committee, which so happily blends the interests of Japanese and foreign Christian workers, might be one means of galvanizing the Federation of Churches into more active life and also of promoting such fellowship between members of all the churches and missions as would prepare the way for genuine church union. Without doubt the gatherings and the necessarily limited activities of the Continuation Committee have tended in this direction. The very fact that it relies chiefly on moral and spiritual authority should enable it to accomplish more in the future. It is certain that both the Federated Missions and the Continuation Committee should make the upbuilding of the Federation of Churches and the clearing of the way for an inclusive church union two of their guiding principles. Neither the Continuation Committee nor the Federated Missions is an end in itself. Their "euthanasia" in favor of the Japanese Church will be their apotheosis.

CHAPTER XXVII

THE FEDERATED MISSIONS

By A. Oltmans, Secretary

Conference

The Annual Meeting held at Karuizawa, in the Auditorium of the Union Church, August 4—9, 1918, was the Seventeenth of the Conference of Federated Missions. In response to the change in the basis of representation adopted by the constituent Missions, by which the membership of the Conference could be increased from fifty to eighty, there were present sixty-one full members and one corresponding member. This was an increase of ten over the number of full members present at the previous Annual Meeting. It is hoped that all the Missions will henceforth avail themselves fully of the privilege of increased representation.

Reports

Arrangements had been made to have all the Reports of Standing Committees prepared beforehand, and these were presented together, in printed form and in one binding, at the opening of the Annual Meeting. This, except in the case of the Report on Necrology, limited the reading of these Reports to the Recommendations embodied in them. The purpose of this departure was to comply with a request, repeatedly made, to have more time of the Meetings devoted to discussion of the questions brought before the Conference. This purpose was fully and satisfactorily attained.

Conference Sermon

The Conference sermon was preached by the Chairman, Rev. A. D. Berry, D. D., on Sunday afternoon, August 4th, at the Union Church Auditorium. It was an able,

clear and forceful presentation of the subject: "*The Message of the Christian Religion to the Orient*," and was listened to by a large and appreciative audience.

Meetings

The regular sessions began on Monday, August 5th, and continued for five days. Under the efficient leadership of Dr. Berry, the Chairman. assisted by a live Business Committee, the work of the Conference was characterized by promptness, practicality and patience that brought unusually good results. One new feature introduced into the Conference was that of permitting members of constituent Missions and Societies, tho not delegates to the Conference, to participate in the discussions. For these discussions sessions were held separate from the business sessions of the Conference. It was felt by all that this new feature was a distinct gain, bringing much additional light to bear upon the various problems discussed that otherwise could not have been obtained,

Another feature of marked value prominent in the meetings was the judicious blending of the devotional element with the discussions and the transaction of business at frequent points. To the marked success of this, a male quartette consisting of Messrs. C. W. Iglehart, E. T. Iglehart, B. F. Shively and F. H. Smith, contributed to no small degree. It can truly be said that there was not a dull moment throughout all the sessions.

Devotional Periods

The "Devotional Periods" of the Conference were placed in the middle of the forenoon sessions. The first of these was connected with the reading for the Report on Necrology, in which brief and appropriate tributes were paid to the memory of the eight men and fourteen women who had departed from us since the previous Conference Meeting, and had gone to their eternal rewards with their Savior.

The leaders of the subsequent Devotional Periods were, Bishop Herbert Welch of the Methodist Episcopal Church, who spoke on the topic, "In the Midst of the Throne a Lamb," Rev. W. E. Parsons, Pastor of the Kobe Union Church, whose theme was, "From Touch

to Vision"; and Rev. C. L. Ogilvie of Pekin, China, who chose for his subject, "The Great Transition in the Mind of the Christian Church." All these addresses were greatly helpful in maintaining at a high level the devotional tone of the entire Conference.

Fraternal Delegates

The Conference was favored with the presence of three fraternal delegates. The Rev. Danjo Ebina brought to the Conference, in a fervent and appropriate address, the greetings from the Federation of Churches in Japan, dwelling specially upon the present great need of united effort for the spiritual elevation of Japan and the creation of a Christian consciousness as the spirit of a new International Japan.

Greetings from the Federal Council of Protestant Evangelical Missions in Korea were conveyed to the Conference by the Rev. G. Engel, who spoke of the growing intimacy between the Korean and Japanese Christian bodies, and emphasized the need of united prayer for the accomplishment of the great task yet before the churches.

The Rev. C. L. Ogilvie conveyed greetings from the China Continuation Committee, and spoke of the nature of the work of that Committee, of the difficulties to be overcome, and of the great need of some responsible body to voice Christian sentiment on international questions in the Far East.

Problems Discussed

The main problems discussed in the Conference were divided under the following heads: (1) Evangelistic Work; (2) Christian Schools; (3) Christian Literature; (4) Sunday Schools; (5) Social Welfare; (6) Mission Problems. These subjects were introduced by different persons chosen beforehand, and after that general discussions followed. Shorthand reports of the discussions were taken, which were afterwards placed at the disposal of the Conference. The material of these reports may be made very helpful for the further study and elucidation of the several problems with which they deal.

Business Sessions

These sessions were devoted to the necessary official routine business of the Conference and the consideration of the recommendations proposed by the various Standing Committees in connection with their printed reports.

The Resolutions adopted by the Conference upon the basis of these recommendations, as well as all the other resolutfons relating to the business transacted by the Seventeenth Annual Meeting of the Conference, appear in full in the "Japan Evangelist" of September 1918. They are also separately published together with a list of the Officers and Standing Committees for the year 1919, a general Report of the Conference and a resume of the work of the Executive Committee between the Conference Meeting of 1917 and that of 1918.

Conclusion

A number of testimonies have been given to the effect that the Annual Meeting of 1918 was decidedly the best held thus far by the Conference of Federated Missions. The writer ventures to suggest, however, that it was by no means the best Meeting that can be had, and expresses the hope that each succeeding year it may be better than the preceding ones. An additional feature of attraction in the Meeting for 1919 will be the celebration of the Sixtieth Anniversary of the beginning of Modern Missions in Japan. Preparations are already under way to carry out this part of the program at the Meeting in Karuizawa next August (3—7).

CHAPTER XXVIII

FEDERATION OF CHRISTIAN CHURCHES OF JAPAN

By Kikutaro Matsuno, Secretary

Annual Meeting

The seventh annual meeting of the Federation of Christian Churches was held at the Tokyo Y.M.C.A., April 9, 1918. There were eighty three delegates present. Rev. H. Kozaki presided. Reports were received from officers and committees, and in most cases the incumbents were reelected for another year. Dr. A. D. Berry and Rev. H.K. Miller, representatives of the Conference of Federated Missions, were also present, and gave addresses of greeting. The meeting continued into the evening, adjourning for supper, and during the supper hour a number of the members made addresses. Among the sentiments expressed were the following ;—

Bishop Hiraiwa, "After the world war is over I look for a movement toward union of Churches."

Dr. Ibuka, "We must do away with our conservatism, especially in depending upon the so-called seniors. Old and young must supplement one another."

Rev. Honda, "It is necessary to exclude congratulations from the Official Gazette, and must make clear to all the fact that the government has declared that shrine worship is not religion."

Rev. Yoshida, "Shrine worship offers us a fertile field for evangelistic work, and therefore it is proper to tolerate it."

Armistice Thanksgiving

A service of thanksgiving for the signing of the armistice was held at the Tokyo Y.M.C.A. on November 23. Rev. K. Ibuka preached the sermon,

and in addition addresses were delivered by Messrs. Ebara, Tagawa and Ebina. The congratulatory address of Foreign Minister, Viscount Uchida, was also read. The meeting unanimously decided to send telegrams of gratitude and encouragement to President Wilson, Premier Lloyd George and General Foch.

Christian Annual

The 1918 issue of the Christian Annual appeared early in the new year. It contains more than 330 pages, giving sketches of the general situation in the various fields of evangelism in Japan. It provides lists and directories of ministers, missionaries, educational and charitable institutions, magazines, etc. It also contains the names and addresses of 400 prominent Christian laymen, and a quantity of valuable statistics.

On Feb. 11, 1919, a declaration in regard to present conditions was published. (This will be found on page 13).

The officers for the year were elected as follows :—

President, K. Kozaki.
Vice-Presidents, K. Hoshino, Y. Hiraiwa.
Secretaries, K. Yamamoto, K. Matsuno.
Treasurers, M. Nishijima, J. Yuasa.
Editors of Christian Annual, K. Kozaki, K. Matsuno.
Directors of Japan S.S. Association, K. Hoshino, C. Inuma.

CHAPTER XXIX

THE JAPAN CONTINUATION COMMITTEE

By Galen M. Fisher

The Japan Continuation Committee is composed of fifteen representatives elected by the Conference of Federated Missions, fifteen elected by the Federation of Churches, and fifteen more cooptated by the above-mentioned members. One notable event of the past year was the Conference of Christian Laymen held at Gotemba in August, which marked the conclusion of the year of conservation evangelism. This conference issued in the formation of a society of Christian Laymen, which purposes to bring about closer cooperation between the various denominations and to fan the flame of evangelism.

Buchman Meetings

In harmony with the spirit of the Laymen's Conference and with the sentiment of the leaders of the Three Year Evangelistic Campaign, the Continuation Committee invited Rev. F. N. D. Buchman and three associates to carry on a series of meetings and conferences for the promotion of personal evangelism. For this purpose Yen 1,000 was appropriated and a sub-committee representing the Federation of Churches, the Federated Missions, and the Sunday School Association was appointed to make arrangements. The meetings were held in ten cities during a period of fifteen weeks and reports from every place told of excellent results.

Annual Meeting

The Annual Meeting of the Committee was held in October and following the precedent of 1917 the afternoon sessions were given to the discussion of important topics. Those

treated were: "The Attitude of Christians Toward Japanese Religious Forms and Customs" and "The Finding, Training, and Retaining of Japanese Christian Workers." A summary of the discussion may be found in the Annual Report.

The report of the Committee on Social Conditions aroused special interest, showing that Christian workers are increasingly alive to the need of more energetic efforts to apply Christianity to social problems. This committee made an appropriation for the investigation of the conditions of women workers in the Kyushu coal mines, the reports of which were published in the daily and monthly press, although some of the most startling sections of the report were not allowed to be published.

The demand for a fresh discussion of missionary policy and methods in face of the changed conditions following the war has led the Committee to plan a General Conference of Christian Workers to be held in November, 1919. In scope and methods it will be similar to the conference summoned by Dr. Mott in 1913. There is a strong sentiment, however, in favor of calling a special conference to deal exclusively with social problems, but adequate investigations cannot be completed in time to hold such a conference before the autumn of 1920.

At the Annual Meeting of the Committee the following resolution was adopted:

"Resolved, that the Executive Committee be instructed to confer with the Federation of Churches and the Federated Missions with reference to converting the Continuation Committee into a body with limited executive as well as advisory powers, the results of such conference to be laid before the National Conference of Christian Workers to aid that Conference in deciding whether or not to make such a change."

Need for Change

The need for such a change in the constitution of the Committee was made clear in connection with the Three Year Evangelistic Campaign which was inaugurated by the Continuation Committee, but on account of the constitutional limitation of the committee to advisory and investigative

functions, the campaign was as a matter of form transferred to the control of a semi-independent committee, although the personnel remained the same. Furthermore, the Committee should be enabled to combine the energies of both the Japanese and the missionary bodies in enterprises which vitally touch the Japanese people and which cannot be as well attended to by either the Federation of Churches or the Federated Missions. Among such enterprises are the promotion of Christian social service, the making of a survey and the promotion of the effective occupation of the country; and in the course of time, some of the other enterprises which at present are lamely cared for by the Federated Missions. The ultimate purpose of all such undertakings by the Continuation Committee will be to pave the way for their being entirely taken over by the Japanese churches.

There has been for some time a growing feeling that the Committee ought to be given slightly enlarged powers. At present the Constitution provides that it may "confer, investigate, give counsel, and take other action regarding matters of common concern to the Federation of Churches, the Conference of Federated Missions in Japan, and such other bodies as may be represented in the membership of the Committee; but no action shall be taken touching upon the independence of the bodies represented, or upon ecclesiastical principles or questions of Christian doctrine." An amendment which has been approved by the Executive of the Continuation Committee gives the Continuation Committee limited executive powers by adding to its specific functions the following: "To promote cooperation among the various Christian agencies in Japan and to conduct special cooperative undertakings which cannot equally well be conducted by some other agency, such as evangelistic campaigns and the employment of special field evangelists." If this amendment is adopted at the annual meeting it should make it possible for the Committee to serve the whole Christian movement more freely and effectively than at present.

CHAPTER XXX

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

By A. D. Berry

The seventh Annual Meeting of the Christian Literature Society was held at the headquarters of the Society in Tsukiji, April 9, 1919. Reports showing constant activity and growth were made by the Executive Secretary, Dr. S. H. Wainright and the Secretary for Women and Children, Miss A. C. Bosanquet.

During its five or six years of actual work the Society has built up a list of publications consisting of 125 titles of books and 50 titles of tracts. In 1918 nearly 20,000 yen worth of the Society's own publications was sold.

Business

It is an interesting fact that the annual contributions from the Missions have just about covered the running expenses of the Society. The total contributions from the beginning being 53,000 yen and the total current expenses being 55,000 yen. Besides these contributions from the Missions a total of 9,700 yen has been received from individual contributions. The Society has done a business during the past five years of 66,300 yen and has stock in hand valued at 24,000 yen at the present time.

Publishing Plan

All this will show that the Society has done bravely with small funds and that the great need is a very much larger income. This is shown from another standpoint in the list of the publications of the Society. While all the books published have been approved unanimously by the Society, still the list of books published does not

wholly represent the best judgement of the Society in the order of importance and need in their publication. Many of the books have been published because their publication has been made possible by gifts received for the special purpose by the Society. A well worked out program of publication was made at the beginning but it has not been possible to follow this program because of the lack of funds for publication. Important manuscripts are held in the safe of the Society because there is no money available for their printing. This will answer many of the criticisms made against the list of books published. The Society is not ashamed of its list of publications. Knowing the difficulties that have hindered the work it is very proud of that list. But the friends of the Society should understand that it is not the list that the Society would have built up in its first five years of publication had there been ample means at its command.

During the past year several important books were published. Among them were The Life of Bishop Honda, and translations of Stevens' The Theology of the New Testament, Curtis' The Christian Faith, Bruce's Kingdom of God, and Wesley's Christian Perfection. Also several new books for young people—one of the finest things the Society is doing is the publications of good fiction for Japanese young people.

Property

Two especially important matters were before the Annual Meeting. One was the aquisition of the property now rented by the Society at No. 8, Tsukiji, Tokyo. This property has become widely known as the headquarters of the Society and it was felt that it must be secured by all means as the permanent site for the offices of the Society and the residence of the Executive Secretary. The property had been offered at a moderate price and on convenient terms, the total amount to be paid during a period of five years. The Executive Secretary reported that his own Board, that of the Methodist Episcopal Church, South, would provide the option money and also the first annual payment in connection with the

Board of the Methodist Episcopal Church through their Centenary Movements. This made it possible for the Society to resolve to purchase the property. The uniting Missions will be asked to provide the amount needed in shares of 500 yen each. A total amount of 100,000 yen is to be raised in this way which will purchase the property, the house and nearly 500 tsubo of land, and also make it possible to put up additional office rooms which are desperately needed.

Japanese Members

The other important matter was the cooptation of five Japanese members of the Society. The plan for the Christian Literature Society at the beginning was that the Federation of Japanese Churches should unite with the Federated Missions in the organization of the Society. But the Federation of Churches was not financially able to join in the support of the Society and therefore did not feel it proper to join in the organization otherwise. In order to secure the vitally necessary help of Japanese Christian scholars in the work of the Society an attempt was made to have Japanese advisory members. But the Japanese scholars chosen as advisory members naturally did not find it interesting to attend the meetings of the Society simply to give advice when it was asked by the missionary members with no right or responsibility of their own in the work. Therefore at the last meeting of the Federated Missions the Christian Literature Society was given the power to coopt five Japanese members who should have in the Society the same rights and privileges as the missionary members. In the office work of the Society there has been Japanese co-operation from the beginning. Now there will be full Japanese co-operation in the deliberations and actions of the Society itself.

The following Japanese members were elected: Dr. Takagi, President of Aoyama Gakuin; Dr. Kozaki, ex-President of Doshisha and a theological writer and successful pastor; Professor Kashiwai, the well-known theological teacher and writer; Miss Hasegawa, head of the Episcopal Girl's School in Tokyo; and Professor Saito of the Imperial University, translator of The Hound

of Heaven, St. Paul, and other English poems and a modest poet in his own right. These new Japanese members will greatly strengthen the work of the Society.

The Christian Missions in Japan owe a constantly increasing debt of appreciation to the two invaluable Secretaries of the Christian Literature Society, Dr. Wainright and Miss Bosanquet. And it should be remembered that the two Missions with wlhich these two Secretaries are connected furnish their entire support as their contributions to the Society.

New Books 1918

During the year substantial publications were published as follows:—

Steven's "New Testament Theology" (724 pp); Curtis's "The Christian Faith" (636 pp); "Life of Bishop Hōnda" (811 pp); Bruce's "The Kingdom of God" (380 pp). Besides these the following were published:—

T. Kuranaga's translation of Tennyson's "In Memoriam" (66 pp); M. Akazawa's translation of Wesley's "Christian Perfection" (220 pp); M. Nakayama, K. Inazawa and S. Kihara's "Sabath Observance" (107 pp); Miss M. Morita's translation of Yonge's "Little Duke" (240 pp); F. Koizumi and H. Minamioka's translation of Mrs. Miles' "A Mother's Guide" (222 pp); S. Nobechi's translation of "Trumpet Calls" (100 pp); S. Kobayashi's translation of M. Gerard's "Dawn of Hope" (228 pp); Miss K. Hansen's "Anthems" (52 pp); Prof. M. Matsumoto's translation of Dr. J. Paul's "The Way of Power" (204 pp); T. Kugimiya's "Essentials of the Kingdom of God" (118 pp):

Books reprinted during the year were Fosdick's "Manhood of the Master" (337 pp); and "Meaning of Prayer" (466 pp); J. R. Miller's "Story of Joseph."

Evangelistic booklets printed were "Captain Hardy and his Message" and W. P. Buncombe's "Evangelise your Church Neighbor."

The "Myojo" was sent to over 1500 schools and the circulations averaged 67,000 copies a month.

CHAPTER XXXI

UNION ENGLISH SPEAKING CHURCHES

By William Martin

The year 1918 has been a prosperous one for the three Union Churches, Kobe, Tokyo, and Yokohama, as the appended reports testify. In all three churches there is one feature of service that can not be tabulated either numerically or financially; it is that of ministering to the stream of tourists and travelling missionaries that is continually flowing through them but never halting in its passage. Messages from these pulpits every Sunday are carried almost to the ends of the earth, and scores of persons who have been unable for months to participate in an English service find in those of the Union Churches great refreshment of spirit and new strength for the way. Besides these there are very many residents who, while unwilling to come into permanent relation with the churches, yet are frequent worshippers in them, and are thus kept in touch with the things of the kingdom.

The following separate reports speak for themselves.

Kobe

That a live-energetic-spiritual Church organization is needed in Kobe is growingly apparent from the history of Union Church. The increasing company of foreigners resident here need it; the large number of tourists spending some time in the city need it; and the Japanese themselves need it. The building stands as a silent witness for God in the midst of the mammon-mad throngs. Its membership is moral and spiritual salt for

the entire city. Its worshipping congregations gather cheer and inspiration from its weekly ministry.

Growth

The year has witnessed growth and progress along substantial lines. Sabbath services well attended; the Bible School flourishing; the membership increasing—forty two were added during the year, nineteen on confession of faith; the finances well cared for and sufficient for the needs.

The cosmopolitan character of the congregation is seen as each week there assemble people from all parts of the earth, many of them visiting strangers who carry away the blessing which may have come to them. Surely the Pastor of a Union Church in any port city has an opportunity which angels might covet.

The Pastor's Aid Society—the Women's organization of the Church—is doing much to unite the social and devotional life of the Church in their monthly meetings. During the year they have been enlisting the interest of strangers and others in the various Mission enterprises of the city by acting as guides to parties in visiting these.

The "Thursday Evening Club," an organization of the young people of the Church, meets every other week at the Manse. This has proved to be an interesting and helpful means of bringing together this active portion of the community for fellowship and constructive work.

Chinese Work

One of the very finest pieces of service which Union Church has ever done has been in connection with the Chinese of the city. Three years ago a Chinese young man who had just become a member of the Church started a night school for the young men of his nation. Helpers from Union Church and some others were enlisted and the work was started. It was a success from the beginning and soon a day school was opened, then a Sunday School. In December 1917 a Young People's Society of Christian Endeavor was begun, the young men became much interested and one year from the

date of organizing the Christian Endeavor, the Kobe Union Chinese Church was organized with seventeen members, and a pastor is on his way from China to lead them.

Many of the members of Kobe Union Church feel that its best days are before it, and they are looking forward to an enlarging usefulness in the years to come.

The services of the Rev. Willis E. Parsons, D.D. the energetic and faithful pastor of this church for the past two years will come to an end this summer to the great regret of the congregation and of the entire community, and a new pastor will be needed.

Tokyo

Tokyo Union Church is in the midst of its third year since its reorganization in 1916. The reorganization of the church and the calling of a regular pastor have been more than justified by the growth of the church, both in numbers and influence. In spite of war conditions which have made serious inroads on our plans the work has moved steadily on. Our membership now numbers 232.

Acting Pastor

Last summer our pastor, Dr. Doremus Scudder, was called to serve the Red Cross in Siberia, and the work of the church has been no little hindered during the year by his absence. From New Years, 1919, H. B. Benninghoff has been serving as acting pastor, with the assistance of other members of the community who kindly volunteer their services. The absence of the pastor, together with general war conditions has made it impossible to carry forward the plans for larger equipment and extension of the work. But with the return to normal conditions it is expected that the movement for a new Church Home will be again taken up.

The foreign community of Tokyo is steadily growing in numbers and importance. Large business houses now have their offices in the metropolis, and the number of business men is increasing. One of our great problems is how to care for the social and religious interests of

this growing though scattered community. Our greatest need is for a Church Home that will also be a Community Center, with equipment for meeting the demands of English speaking men and women and children who have few opportunities apart from the church for getting together.

Building Needed

During the last two years young people coming out to enter business or professional life have experienced great difficulty in getting homes or lodgings, and there has been practically no opportunity for them to meet together socially with all the members of the English-speaking community. The fact that we are still compelled to use the auditorium of the Ginza Methodist Church for our worship makes it impossible for us to have a morning service, or to have other meetings or gatherings than the one Sunday afternoon meeting for worship. A Church Home of our own would provide a place of worship, opportunities for social fellowship, and if ideally constructed, ought to be able to offer dormitory features for friends unable to secure more permanent homes or lodgings.

The attendance at the services averages more than a hundred. The Sunday School has steadily kept up its interest, and the Women's Society has as always been of great assistance in carrying on the work of the church. It is hoped that in the near future the men of the church will emulate the ladies' example and organize for aggressive work.

Membership

The Tokyo Union Church at the time of its reorganization in 1916 had 193 charter members. From that time to May, 1918, there were added 27 members and in 1919 up to April 1st, 24 members were added. During 1918 there were 12 withdrawals due to leaving Tokyo—so that at the present time we have an enrollment of 232. Some of these members have gone to homelands on furloughs, and some have been transferred to other cities in Japan—however, all retaining their membership in our Church.

Financial Position

The ordinary budget of the Church is about ¥4200 annually which is covered by a grant of $1000 from the Anglo-American Communities Committee and by annual pledges from members and friends in Tokyo. The Site and Buildings Fund now amounts to practically ¥30,000 having increased from ¥3500 in 1917 by donations and a legacy. Now that the war is over it is anticipated that this Fund will receive further accretions when a new campaign is instituted.

YOKOHAMA

The work of this church during the year has gone forward steadily and the services have been well maintained. One of the most gratifying features of the work has been the attendances at the services on Sundays, especially at the morning service, which averages more than twenty per cent above the total of its membership. Some of these are tourists and other transients who are stopping over Sunday in the port, and who find their way to us for at least one service. They represent almost every nationality, and their presence furnishes an augury of the day for which we pray when we shall all be one in Christ Jesus.

Sunday School

The work of the Sunday School has always been one of the most encouraging features of our activities. The enrolment is well over the century mark, and the attendance and enthusiasm at each session of the school is highly gratifying. A large number of these scholars are children of parents who have no connection with this or with any church but who are anxious that their children should know what they neglect, and it is a joy to us to be able to do something to sow the seeds of the truth in the gardens of these young lives.

During the year much valuable war-work was done both by the Women's Auxiliary and by an organisation of men and women which met for one evening each week to roll bandages for the wounded.

One of the interesting features of the winiter's work has

been a Study Circle which has met on alternate Thursdays to study various questions in Social Christianity. The attendance, while not as large as we could have wished, has been good, and the interest shown has been keen.

Finances

The financial position of the church at the close of the year was most satisfactory, there remaining a considerable balance on hand after paying all expenses. As against this, however, we have had to face a very heavy outlay for repairs upon the church building which were imperative and could not be postponed. To meet this the congregation has made contributions, or given pledges, amounting to several Thousand yen, and the repair work has already begun.

Like other churches, we are facing the hardest year in our recent history. The close of the war has made it possible for many to leave for furloughs that have been long postponed, and while some of these will, we hope, return to us there are others, and these some of our most helpful men and women, who are leaving for good. We can only hope that others will speedily step in to fill their places.

JAPAN

PART VIII

OBITUARIES

CHAPTER XXXII

I.—CLARA ALWARD

By Anna B. Slate

Clara Alward was born in Postville, Ind., on July 30, 1871. Her father died when she was very young, but her mother and four sisters are still living. She studied for two years at Cornell College, Iowa, and later graduated at the Deaconess Training School at Washington.

For seven years she then served as deaconess in a church in Newark, N. J., and this practical experience was of great benefit to her in her later work in Japan. After leaving Newark, Miss Alward went to Dr. White's School, in New York city, where she spent two years.

In August, 1907, she arrived in Yokohama, to become a teacher in the Woman's Union Bible Training School, at 212 Bluff. This position, with that of country evangelistic worker, she had acceptably filled for nearly eleven years. In addition to her constant work among the Japanese her interests centered in Union Church, of which she was an active member. She was also busily engaged in temperance and Sunday School work, and in service for her country, through the Red Cross.

Taken to the Yokohama Hospital on Wednesday, July 10, suffering with peritonitis, she quietly slept away five days later, surrounded by the members of her mission family and her nearest friends.

In her going, both Japanese and foreign communities have sustained a severe loss. But Clara Alward herself still lives in the hearts and lives of her friends, and her influence, so nobly exerted for the cause of Christ in this land, will go on widening and deepening as the years go by.

II.—HELEN ANDREWS

By D. M. Lang

Helen Paterson was married to the Rev. Walter Andrews the month before he set sail for Japan in the autumn of 1878 and was a true helpmeet in all the years he worked as a Missionary of the Church Missionary Society (England). First at Nagasaki till his health broke down, and then at Hakodate where the first few years were ones of specially trying circumstances in the work, she was always a valuable partner both by counsel and active co-operation. When the Girls School was started she was its head and gave a lot of time and thought to it, with great success. She was indeed "A Mother in Isreal" to many of the Japanese, as well as the later Missionaries as they joined the Mission. In 1902 family reasons compelled her husband to resign his work in Japan, but, in his work in an English parish she was equally at home and given to good works. When, on the resignation of Bishop Fyson, he was in 1909 consecrated as the second Bishop in Hokkaido, she returned with him and again ably helped him in all his work. But her health began to fail, until in October 1916 the Bishop was obliged to take her home, and, although he came out alone for part of the next year, her health got so much worse that he felt compelled to resign in 1918. She passed away at Tonbridge, England, on March 7th. 1918, but her works do follow her.

III.—JULIA NEILSON CROSBY

Miss Julia Neilson Crosby was born in New York City on July 30, 1833, and died July 4th, 1918 in Yokohama, having nearly completed her eighty-fifth year. She came to Japan in June 1871 in company with Mrs. Louise Pearson and Mrs. Pruyn, these three ladies being the pioneers of the Woman's Union Missionary Society.

With the exception of brief furloughs in America, Miss Crosby spent forty seven years in Japan, devoting her time and talents to educational work among Japanese women, chiefly in connection with the Kyoritsu Jo Gakko, now known as the Doremus School, at 212 Bluff, Yokohama.

In recognition of her work in the cause of education among Japanese Miss Crosby received from the Imperial Government the Order of the Blue Ribbon, this being presented by Governor Ariyoshi at the Kencho in the presence of many friends on October 8th, 1917. In reply to the Governor's address Miss Crosby said, in part :—

"As I look back to the time when I arrived in Japan, forty six years ago, I see wonderful progress in every department of the government, especially in the department of education, but I hope that many more institutions of learning for women may be promoted in the near future, because a nation cannot be strong without well educated and high principled wives and mothers. When I think of my past work in the Kyoritsu Jo Gakko I feel I have done very little, and I wish that I were more worthy of the great honor which has been conferred upon me. The only points of which I can speak are, firstly, the fact that I was one of the first women to come to Japan, and secondly, that God has permitted me to remain so long in the work which I love in this dear land of my adoption."

Miss Crosby leaves a record of nearly half a century of devoted work in Japan, where she has striven to hold up before the women the highest ideals of Christian womanhood.

IV.—KATE V. JOHNSON

By P. A. Davey

Miss Kate V. Johnson was born in St. Louis, Mo., November 5,1860. When fifteen years of age she went with her family to live in Madison, Indiana, where later she became a teacher in the public schools after having completed the teachers' course in the Normal School at Lebanon. She arrived in Akita, Japan, on July 17,1886, as a Missionary of the Foreign Christian Missionary Society of Cincinnati. After spending four years in language study and in evangelistic work in the provinces of Akita and Yamagata, she was transferred to Hongo, Tokyo, where she resided until her retirement from the field in 1917, having spent over thirty years in active Christian service. Miss Johnson's work was mainly in behalf of women and children. She was a friend of the orphans, sixty of whom were cared for in her home until they could care for themselves. Some of these are now teachers in Kindergartens and other schools. Japanese friends who probably knew her longest and best, testify that strong traits of character, high principles, and endearing Christian qualities are the things that now stand out prominently in the background of her life. On the occasion of her death in Madison on January 29,1919, one of the daily papers of that city stated that Miss Johnson had planned to leave Madison in the spring and go to California, to continue her work among the people for whom she had given her life. The following comment in the same daily indicates the favorable impression she made on the people in her old home city :—"Deeply religious, highly cultured and possessing a charming personality, Miss Johnson was indeed richly endowed for the life work she undertook and carried out so successfully. True Christianity in its highest and noblest form was exemplified in her life, and she goes to a reward of riches such as few deserve."

V.—ARCHDEACON KING

Armine Francis King was the son of an English clergyman and was born on May 16, 1856. He was educated at Ipswich Grammar School, and at Keble College, Oxford.

After his ordination to the ministry in 1881 he became a curate in a large parish near London. But his naturally splendid physique had been damaged by overrowing in his College boat at Oxford. After a few years work he broke down, and though much better after a world tour with a friend in 1885-6 yet serious heart trouble remained, and he was told that his life must be lived under strict limitations and would probably be short.

It was with this knowledge that he offered, and was accepted, for missionary service in Japan. He travelled out with Bishop Bickersteth in 1888, and thus were laid the foundations of a close friendship. Mr. King and Mr. Cholmondeley (who had come to Japan in 1887) were the first members of St. Andrew's University Mission and the headquarters of that Mission in Shiba, Tokyo have been Mr. King's home during the thirty years ministry which, contrary to all human expectation, have been granted him in this land of his adoption.

After preliminary study of the language he had much to do with the Divinity students who came to the Mission to be trained for service, and for some years he was in pastoral charge of a Church and Mission in the district of Kyobashi.

In later years he had no definite charge beyond the office of Archdeacon bestowed on him by the present Bishop in 1910 and (for some years) the care of the English congregation worshipping at St. Andrews. He lived on at St. Andrews House as its honoured Head, always quietly busy with matters concerning the Nippon Sei-ko-kwai or the spiritual welfare of the many who looked to him for counsel.

In 1912 he had a paralytic seizure, and though there was partial recovery for a time, from the spring of 1916 his health gradually failed till in September 1917 came a

second seizure. After this there were many weary months of complete invalidism and gradually increasing weakness, till at least the call to rest came, and he entered into Life on June 5th, 1918.

An uneventful life truly—as far as outward things go—and yet one of a deep and far-reaching influence, seldom met with, and scarcely suspected outside its own circle.

Many factors went to form that influence, and to call out the affectionate reverence with which he is regarded far beyond the limits of his own Mission and diocese. A transparent sincerity and simplicity of life and manner: a recollectedness and dignity of bearing, untouched by any hint of officialism, and reflecting a dutiful and disciplined and devotional life: a deliberate repudiation of all working for effect and of all forms of exaggeration: a personal humility which went very deep: a robustness of common sense and power of judgment: a real sympathy with all healthy human life and interests: a sound fund of Biblical and theological knowledge: an exceptional refinement of thought: a considerate courtesy and quiet sense of humour which graced and lightened ordinary intercourse: a tenderness and thoughtfulness which in times of sickness and suffering made him a true "Son of Consolation": an unusual capacity for close friendship with other men (often strikingly different from himself)—

Never very fluent in Japanese, conscientious care and study had given him a correctness of pronunciation and of utterance which rendered his ministrations acceptable. The people of the land also felt instinctively his never-failing sympathy, understanding and affection.

Peculiarly clear and definite in his own convictions, and also by temperament and training essentially conservative, Archdeacon King was neither ready to welcome nor specially anxious to examine modern movements in thought and polity. But he was never slow to detect and respond to any inner spiritual sympathy which underlay differences of conviction and practice, and no one was more ready to echo in word and to show forth in act St. Paul's "Peace be with all those who love our Lord Jesus Christ in sincerity."

VI.—THOMAS McCLOY

By C. H. D. Fisher

Some one has said that the most decisive test of a man's character is what those who know him best think of him, and this is especially true in regard to Dr. McCloy, for he was so retiring in disposition that many who thought they knew him did not know him well. I am sure I voice the opinion of those who knew him best when I say that those who knew him best loved him most. He began his missionary work in Southern China thirty three years ago so that for a full generation he has done the work of a missionary doctor, the grandest work, the grandest calling, I think, in all the world.

After eighteen years of that work, on the way with his family to America he called in Japan, but so loth was he to leave his work for even a little time that he sent his family on to America and stayed himself in Tokyo to begin medical practice there. Without his family and entirely unacquainted it was slow work at first, an unknown bachelor's hall not being the place to which people usually go for treatment. Gradually however he won his way into practice and later united with Dr. Whitney in caring also for Whitney Memorial Hospital in Akasaka. He could not forget however his work for Chinese, and learning of a little self-supporting Chinese Baptist Church in Yokohama without pastor or Mission oversight he soon became acquainted with them and for years came twice or three times a month to preach for them on Sundays, so far as I know entirely without remuneration and then doing for them medically also as he could, he returned to Tokyo to be as ready as he could for his regular work on Monday mornings. Entirely without ostentation he went about his work making friends and being a friend to everybody and building up an excellent practice both there and at Karuizawa. Later finding an excellent opening in Yokohama he decided to remove there and has done excellent work there for many years. When I think

of Dr. McCloy three words always come to my mind, modesty, loving-kindness and faithfulness. Plucky and decisive in his work and yet always a modest, sometimes overly modest retiring Christian gentleman, in every way possible, as doctor and teacher making himself helpful wherever he saw an opening. Often his medical work for his loved Chinese and for the Japanese and for others was too entirely unrewarded but none the less on that account gladly given. Often he made one think of that Other One who went about doing good. His kindness in the sick room exceeded all description, as he did everything with so much care and skill, his shining face always bringing sunshine and good cheer no matter how great his anxiety. Dr. McCloy was born in Scotland in 1861, was Missionary in China of the American Missionary Society and died in Yokohama March 25th, 1919.

VII.—GEORGE M. MEACHAM, D. D.

By Benjamin Chappell

When our ascended Lord sent his first messengers from Canadian Methodism to Japan, he gave rich gifts: Dr. Eby, man of vision, the Tokyo Central Taberuacle his abiding memorial; Dr. MacDonald, beloved physician, evangelist, administrator; Dr. Cochran, of whom, by coming from its most influential pastorate, the home church said "we send our best"; and the subject of these lines who had the distinction of being spoken of as, of even this apostolic band, the Saint John.

George M. Meacham was born in Belleville, Canada, and died in Toronto, February 20th, 1919, in the 86th year of his age. When in his nineteenth year, he was converted to God during a rivival, but in the quiet of his own room. Graduating from Victoria University, in 1856 he was ordained, and, after serving leading charges for twenty years, was sent to Numadzu as teacher of English in the government school, with the glorious privilege of sowing the seed of the Kingdom in virgin soil.

His missionary career may be summarised thus: Numadzu, 1876—1878; Tokyo, 1878—1883; Yokohama, 1888—1898; Tokyo, 1899—1902.

There is space to write of but two of these fields of labor.

1. Accompanied from Tokyo by the principal and three teachers of the school, the Doctor, with Mrs. Meacham and her sister, Miss Moulton, reached Numadzu. Their first home was in a Buddhist temple, yet not because they were welcome; for before their arrival, the people of the town had been solicited to sign with their own blood a pledge to have nothing to do with the new religion.

One Sunday it was announced that after Bible class there would be a class-meeting. The leader told of his own conviction of sin, repentance, and trust in the

Savior, and Mrs. Meacham and her sister, from full hearts, of their love for the Lord Jesus. Then, to their surprise and joy a student arose and said, "I love my Savior, too!" The Doctor has said, that for some time, it was as if he were walking on air. The first to receive baptism was the principal of the school, Soroku Ebara. It were well worth crossing the Pacific to lead to the Savior that young man, now the venerable Founder of the Azabu Middle School, President of the Tokyo Y. M. C. A. and Member of the House of Peers.

2. Yokohama. The writer easily recalls the Union Church for the foreign community thirty years ago: the pastor's shepherd heart:—his longing to help the representatives of the many races and religions at that cross-roads of the world; his tender solicitude for his own people, over whom he watched as one who must give account; the minister and the choice company of people who worshipped in the *Kaigan* church:

"I hear once more the solemn-urging words,
That tell the things of God in simple phrase;
Again the reverent prayer ascends,
Bringing to the still Sabbath hour
A sense of the Eternal."

I asked a long-time friend of Dr. Meacham's to give a brief estimate. He answered instantly: "The Doctor always was the cultured, scholarly, thoroughly Christian gentleman. There was an all roundness and finish that made him almost ideal. For fineness of fibre, beauty of character, I do not know where you would find a higher type." It was natural that such an one towards life's close should have written, "The best in the Christian life is at the last. Blessed be his Name! The best here and still better, vastly better, in the life above!"

VIII.—MARY ELLEN WAINWRIGHT

By James H. Pettee

Miss Wainwright was born in Dundee Ill., Mar. 2,1862, but her later home was in Blair, Nebraska. Her father was a home missionary in the states of the Middle West. During the civil war he was chaplain of the regiment of which Dr. J. D. Davis became colonel. The two men were close friends and as a result of this attachment the daughter of one came to Japan in June 1887 to be associated with the other in school work in Kyoto. Her speciality was music. After her first furlo in 1896—7 she moved to Okayama and made that city her home, except during one more year's furlo in America, until she was brought to Kobe a fortnight or so before the end came.

More than most people she loved the outdoor life, the flowers, the trees, the birds, dogs, cats and all living things and made them her pets. Her favorite summer resort was at Takayama (Sendai Beach) where she engaged in a special study of sea mosses, persistently hunting for rare specimens which she mounted most artistically and sold for the benefit of the North End Church in Okayama to the organizing and building up of which she devoted her every talent.

So accurate and extensive became her knowledge of sea mosses that she received high praise from the professors of Botany in the Imperial University.

She converted a dirty old Japanese building into a wonderfully attractive home, where she mothered many students.

She gave thirty-one years of devoted service to the land of her adoption, became very skilfull in the use of the colloquial, speaking in Japanese rather than English during the delirium of her last days and proved the truth of the teaching that the vision and peace of God are for those who climb the hill of duty and make it a highway of ministering service.

IX.—JOHN TEFFT WARD

On the afternoon of December 9, 1918, Dr. John T. Ward passed away in Yokohama at the home of his daughter, Mrs. G. S. Phelps. Although Dr. Ward spent almost his entire life in America, his few years of exemplary service in Japan bound him to many by the links of friendship, respect, and mutual interest in the task of extending the Kingdom of God.

Dr. Ward was born in New York in 1847. He took undergraduate work at Hillsdale College, Michigan, and his seminary training at Andover, from which he graduated in 1873. It was during his study at Andover that he came into touch with Joseph Hardy Neesima, the founder of Doshisha University. In 1876 he married Mary Tewksbury Cowell at Somersworth, New Hampshire. He spent sixteen years as pastor of Free Baptist churches in Michigan, New Hampshire, and Rhode Island. Dr. Ward was for many years editor of the official organ of his own denomination and following this service became professor of systematic theology and missions at Hillsdale College.

One of the outstanding characteristics of Dr. Ward's life from a very early day was his deep interest in missions in general and more particularly in the work in India. In 1905 he and Mrs. Ward came to Japan to visit with Mr. and Mrs. Phelps who were then located in Kyoto. After the death of Mrs. Ward, he came again to Japan to spend the last few years of his life.

During his years here he taught English in the Iwakuni Middle School and in Osaka. Another contribution to our Christian movement in Japan was his extremely thoughtful discussion of the question of the atonement, a small volume published a few years ago by the Christian Literature Society.

Those who knew Dr. Ward best can never recall him without being reminded of Paul's words, "Steadfast, unmovable, always abounding in the work of the Lord."

X.—WILLIS NORTON WHITNEY, M. D.

By George Braithwaite

Dr. Willis Norton Whitney was born at Newark, New Jersey, October 18th, 1855. He had two sisters, both of whom spent many years in Japan. The younger one, who was instrumental in founding the Japanese Branch of the Scripture Union, lies buried at Hakodate. She was the wife of the Rev. David M. Lang of the C. M. S.

Dr. Whitney's parents were earnest, God-fearing people with no thought of going abroad until one day they met two or three Japanese and very soon felt that their Master would have them give up their happy home at Newark and go and live for Him in what was then, forty-four years ago, the far-off land of Japan, not in connection with any Missionary Society but as self-supporting workers, so that some at least of the Japanese people might have the opportunity of seeing what a Christian home was like. Obedient to this divine call, the family reached Tokyo in 1875. The father became a teacher in what is now the Higher Commercial School. The son, Dr. Whitney, who was then about twenty, studied medicine at what has since become the Tokyo Imperial University, and was one of the first foreigners to enrol in that institution. For some time too he was teacher of English, Chemistry and Physiology at the Middle Normal School at Kanazawa. The late Count and Countess Katsu rendered much kind help to the whole family, not only at this time but also during the whole period of their stay in Japan.

After some years Dr. Whitney returned to America with his parents for a visit. While there he resumed his medical studies at the University of Pennsylvania, these having been broken off when he went to Japan. He graduated from there in 1881. He afterwards took British medical degrees. The family left America about 1881 on their return journey to Japan, going by way of London, where the father died, leaving his son, the subject of this

little sketch, responsible for the whole support of the family. They continued their journey to Tokyo, but the mother's health soon failed and she passed away in Akasaka, Tokyo, in the spring of 1883. Dr. Whitney's devotion to his mother during this period deeply impressed the Japanese and did much to remove the mistaken idea that Christianity did not teach due respect to parents.

In 1883 Dr. Whitney became interpreter at the American Legation in Tokyo. This position which he held for more than twelve years brought him into touch with many of the Japanese statesmen of the middle Meiji period.

On December 29th, 1885, Dr. Whitney was married to Mary C., daughter of Joseph Bevan and Martha Braithwaite of London. To them were born seven children, five of whom are still living. One son is in Mesopotamia, one in New York, and two in France. The only daughter is married and lives in Ireland.

Dr. Whitney was an indefatigable worker and one who seemed to be always thinking of new and larger plans for the spread of the Gospel of Christ. He founded the Akasaka Hospital in Tokyo in 1889 in memory of his mother and continued as its Foreign Director until he left Japan in 1911. In 1895 he resigned his position at the American Legation so that he might give his mornings to the Hospital and be free to devote his whole life to Christian work. In addition to his Hospital responsibilities and his private medical practice, he devoted much time and thought to the Scripture Union Work, the Police Mission, the Railway Mission and the Post and Telegraph Mission, all of which he greatly assisted in founding.

His service to the cause of medicine in Japan is indicated by the fact that from 1896 to 1906 he was Vice-President of the Society for the Advancement of Medical Science in Japan. His large interests outside of his medical profession is evidenced by some of the following publications: "Blood Changes in Erysipelas," 1881; "Dictionary of Roads and Chief Towns in Japan," 1885; "Notes on the Medical History of Japan," Asiatic Society Transactions, 1885; Index of Chinese Characters in

Hepburn's Dictionary. 1888; Editorials in the English Department of the Japanese Se-i Kwai Medical Journal; Correspondence and Contributions to the Philadelphia Medical Times and the New York Medical Record.

Dr. and Mrs. Whitney left Japan in April 1911, hoping to be back before the end of the year, but he had a serious breakdown soon after reaching London, followed about two years ago by a slight apoplectic stroke, from which he never fully recovered. The last eighteen months were spent at Mrs. Whitney's mother's old home at Banbury and were a time of much quiet enjoyment.

His was a cheery Christianity. By the grace of God he was wonderfully enabled to overcome his natural tendency to despondency and to carry the sunshine of the Lord's presence wherever he went. He was a devoted member of the Society of Friends and a recorded minister, and it was not at all unusual for Dr. Whitney and his family throughout their long residence in Tokyo, to walk over from their home in Akasaka to the Friends' meeting in Mita. He was remarkably faithful in passing on to others any fresh blessings which he himself had received.

XI.—CALDER TRUHEART WILLINGHAM

Calder Truheart Willingham was born at Talbotton, Ga., March 3, 1879. He was baptized when eight years of age. He took his Bachelor's degree at Richmond College in 1899, and graduated from the Southern Baptist Seminary in 1902. His first sermon was preached when he was eighteen years old, from the text: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Mr. Willingham was married to Miss Bessie Bell Hardy in 1902 and sailed for Japan in September of that year. His wife's failing health compelled him to return to America in 1905, where shortly afterwards she died.

In 1911 he returned to Japan with his second wife, Miss Elizabeth Foy Johnson, locating in Kokura where he and his devoted wife labored successfully for seven years, their itinerary covering the whole of the great industrial area of Northern Kyushu.

In July 1918, he and his wife returned to the States for a furlough. In the following autumn, when he was just on the eve of beginning a campaign to raise funds for the better equipment of his work, he was stricken with influenza while attending his brother, who also fell a victim to the plague, and passed to his rest after a week of intense suffering.

In the delerium which accompanied his illness he poured out his soul in the Japanese tongue for the Japanese people. His mind, no longer under his conscious direction, wandered back to his field across the seas, and he preached and prayed fluently in Japanese. He was a loyal and sympathetic friend, a man of strong convictions yet tolerant of and courteous to those from whom he differed. If the members of his Mission had been asked whom they could least afford to spare, they would have replied, "Calder Willingham."

FORMOSA

CHAPTER I

CANADIAN PRESBYTERIAN MISSION NORTH FORMOSA

Communicants on Roll 1st Jan. 1918	2133
Additions:—	
Adults baptized	120
Baptized in infancy, rec'd to Communion	31
Restored from suspension	2
Come from elsewhere	40
Total additions	193
Deductions:—	
Deaths	74
Suspensions	6
Gone elsewhere	31
Removed from roll	254
Total deductions...	365
Net loss	172
Communicants on Roll Dec. 31st. 1918...	1962
Members under suspension	59
Children on roll Jan. 1st. 1918	1186
Baptized during year...	106
Total baptized children Dec. 31st 1918...	1247
Total Church Membership Dec. 31st. 1918	3268
Native church givings during 1918...	¥14029.74

These statistics are not trustworthy. In the census taken at the end of the year 1918, the number of adult communicants on the roll, as reported by the churches, was less by 220 than the number printed in last year's "Christian Movement." Time has not permitted us to look into this discrepancy, so we have entered the 220 in the "Removed from Roll" column, in order to make our communicants at the end of 1918 agree with the census. The fact that 120 adults were baptized during

the year, as opposed to 93 in 1917, shows that real progress has been made.

"Understaffed as usual" would be a suitable preface to all our annual reports. We look to the closing of the war to end our shortage of missionaries, and bring an adequate number of men and women to the Field.

General Evangelism

A new pastor was ordained during the year in the town of Taiko. Here the gospel was preached for the first time only ten years ago, and the cause has prospered so rapidly that today it is self supporting. Special evangelistic meetings have been held as in former years, and with good results, in the majority of places. We are much impressed with the possibilities of newspaper evangelism in Japan proper, but here in Formosa it can never be so effective until we have overcome the barrier of illiteracy. Needless to say, only the Formosans with the best education are able to read Japanese. Even the number of those who are conversant with written Chinese is not large, and each year sees the government and people pay less and less attention to "kanbun," so that in the future, perhaps not too distant, we shall probably do our best work in newspaper evangelism in Formosa in the Japanese language—But that time has not come yet. A wealthy non-Christian in mid-Formosa is so impressed with this avenue of work that he has offered to pay the cost of inserting a weekly article on some Christian topic in the Taichū daily newspaper.

Educational Evangelism

Attendance at the Girls' School has been maintained. There are seventy three pupils. One girl who entered the school as a non-Christian, became in four years a most earnest believer, organized Bible study among her fellow-students upon going to the Taihoku hospital for a course of study, and has broken down much opposition to Christianity. In the Girls' School seven pupils have united with the church during the year.

The Middle School shows as much growth as our present cramped quarters will allow us. In order to

stimulate athletics, inter-school sports have been arranged to take place annually between our School and the mission school in Taiwan. We look on these athletic meets as an important factor not only in building up the boys physically, but in strengthening the feeling of co-operation and good will between North and South.

In the spring the school received a permit from the Government to collect money for the building of a new school. Already sixteen thousand yen has been promised. It is not known yet how our educational work will be affected by the new educational laws soon to be published.

Medical Evangelism

The Mackay Memorial Hospital had to be closed in the end of June, when Dr. Ferguson went to Japan for a rest. He had not recovered sufficiently to undertake the work on his return in October, so that the opening of the hospital has had to be postponed till 1920 or 1921. Dr. Gray is still in Canada, not entirely recovered. Statistics of the hospital for six months are as follows:

In patients	781
Out patients	2580
No. of treatments	9123
Operations under Anaesthesia	284
Intravenous injections	185
Fees, & medicines sold	$4902.24

CHAPTER II

ENGLISH PRESBYTERIAN MISSION

South Formosa

The statistics for the past year are as follows:

Communicants on the Roll at 31st Oct. 1917	4726
Additions:—	
Adults baptised	248
Baptised in infancy, received to Communion	61
Restored from suspension...	23
Come from elsewhere	2
Total Additions	334
Deductions:—	
Deaths	141
Suspensions	23
Gone elsewhere	13
Total Deductions	177
Net increase in number of Communicants	157
Communicants on the Roll at 31st Oct. 1918	4883

The work during the past year was seriously hampered by the reduced numbers of missionaries; two of our medical missionaries were absent the whole year and one for 6 months. Of ordained missionaries two were in France, in charge of Chinese labour battalions.

The work in the various institutions and throughout the country has been carried on very much as in former years. The openings have been favourable for Evangelistic work, so far as we have been able to carry it on; but there have been no marked movements in response.

Investigation

The quadrennial investigation into the growth of the church was taken last year; showing attendance at forenoon worship at about 100 places of meeting 9826, at after-

noon worship 8988, a Christian community of 22,847, old and young, resident in 857 villages. These figures do not show a very marked growth during four years. They show (for the whole Island) about one worshipper for every 118 non-worshippers, as compared with one among 124 four years ago. Some progress has been made in consolidation; we had one pastor ordained, making nine in all, entirely supported by their people. The number of those who know Romanised sufficiently to read the Bible rose during the four years from 5382 to 6513. There are probably few families in the Church in which there is not at least one person able to read the Bible.

Cost of Living

The steady rise in the cost of living has caused our workers serious difficulty; it is difficult to bring up a family on the average salary of a preacher. Last year the Church raised the salaries of preachers by two yen a month; but this was found quite insufficient. This year a rise of 30% all round has been rated. Some 8 or 9 of our preachers have resigned, generally giving as a reason the insufficiency of their salary, though, in some cases, it may be doubted if this was the main reason. We are asking the Home Church to bear one half of the increased amount rendered necessary by the rise of the Preachers' salaries. The rise in the Pastors' salaries, the people bear themselves.

The Mission of the Church to the Pescadores has been carried on during the year. A step forward was taken by sending an ordained minister to work there, instead of simply a preacher. There are worshippers meeting at five places in the islands, but the gatherings are small. We hope for more growth under the new arrangement.

Women's Work

There are two Girl's Elementary Boarding Schools—a short course one in Shōka and a longer course one in Taiwan. The latter has been established about thirty years and has now 140 pupils. We hope that before long a Christian High School for girls will be begun in South Formosa. One of our greatest difficulties in the

work of education is the securing of suitable Japanese Christian teachers.

In our work a special point is made of teaching the Formosans the Romanized colloquial, by means of which even the most ignorant are soon able to read the Bible for themselves. So wherever workers can be spared, they visit the country churches and hold classes, sometime for a month or more at a time.

In Taiwan there is also a Bible Training School which has the same aim. There is a crying need in the church today for trained Bible women, and the number of those that are coming to us for training is quite insufficient. An interesting sign of progress in women's work is the sending of a Bible woman to the Pescadores, the foreign mission of the native church in South Formosa. She is supported entirely by the Formosan women.

CHAPTER III

FORMOSAN EDUCATION

By Edward Band

General Survey

The year 1919 marks a new epoch in the history of Eduction in Formosa. Since the Japanese occupation in 1896 a large number of elementary schools have been opened for the Formosans with a view to spread the Japanese language, but many Formosans have donbted whether their children were ever intended to learn anything more than Japanese. Apart from two necessary institutions, a language Normal School, chiefly to provide elementary teachers, and a medical College (of Middle School Grade) to train Formosan doctors, no other government School offered an adequate secondary education for the three million Formosans. It was believed that the Government did not wish them to be anything more than hewers of wood and drawers of water. The few private Christian schools that existed, in spite of poor equipment and organization were regarded very favourably because they offered a higher standard of education than the government provided. Many Formosans even sent their sons abroad to Hong Kong and Shanghai to be properly educated.

For some time past the Government has felt the need of some educational reform, but two opposite opinions seem to have been held and only lately has it become clear which opinion holds sway. Some critics pointing to disturbances in India hastily concluded that if you educate the Formosan he too will become seditious. Others recalled previous riots of ignorant misguided Formosans and maintained if you don't educate the Formosan, he will remain superstitious and more easily fall a prey to seditious

ring leaders. Education will guarantee enligtenment and peace for the future. Fortunately the more liberal view has prevailed and it has been decided to begin secondary education for the Formosans on a large scale, but to avoid all dangerous unsettling tendencies by making it intensely practical and "vocational" in its nature. So it has come to pass in the 8th year of Taisho that all the Formosans are to be educated industrially, commercially, agriculturally according as they please. In addition to the elementary schools technical Schools of middle school grade—4 years Course, and Koto Semmon Gakko with 4 years preparatory to 4 years High School Course are now being established as quickly as possible in different parts of the island. Therefore from now all dissatisfaction should cease. The Formosans should be profoundly grateful to the Government for this generous educational policy, and on all sides there are signs of great rejoicing. A new educational era has begun. April 1st, the day on which the new edict came into force, was a day of loud thanksgiving.

Christian Schools

In this brief report it is unnecessary to examine closely the details of the new educational edict, for the main point of interest to most of our readers, namely the future of private, in particular Christian Schools, has not yet been made clear. The new regulations re private schools have not yet been published but an additional clause to the main edict promises that no sudden change will be made in their arrangements. Naturally the two Missions with educational institutions, the Canadian Presbyterian in the North and the English Presbyterian in the South of the island, are anxious about the future. But their schools are so few in number that it is thought that the Government may allow them to continue as in the past. We are willing to work as far as possible in harmony with the Government educational policy in fostering the national spirit of Japan among the Formosans, in spreading the Japanese language and promoting a type of education that will be suitable to the spirit of the present age, but we still hope to be able to maintain our schools on a definitely

Christian basis, for in the past, through the generous treatment of the Government in allowing religious teaching in our schools without any restrictions, a wide spiritual influence has been exerted throughout the island.

Needed

With the opening of so many Government Schools for Formosans it is thought by some that private Christian schools will become unnecessary. Rather will it become more necessary to have one or two strong Christian institutions to train Christian leaders who will take a foremost place in the new and better educated race of Formosans about to arise.

One important question still to be settled is whether pupils of private Christian Schools of middle grade will be eligible for the entrance exams of the Government higher technical schools to be opened.

It is hoped that these new regulations will be published shortly, so that the two Missions may make suitable plans without further delay. During the past year the various schools at Tamsui and Tainan, both boys' and girls,' have succeeded as evangelising agencies but not until their future propects become more certain by connections being established with higher schools either in Formosa or Japan proper will their success be assured as educational institutions.

KOREA

EDITED BY GERALD BONWICK

INTRODUCTION

By Gerald Bonwick

This is not the place to discuss the pros and cons of the Independence movement in Korea, further than to say that since early in 1919 the minds of people and missionaries alike have been so disturbed and preoccupied by the speedy development of events that it has been found impossible to secure a number of articles that would otherwise have been found in the succeeding pages of the Korea section. All the more, therefore, do we appreciate the efforts of those who have contributed articles in response to the requests made.

The efforts of the authorities to suppress the agitation in Korea have resulted in the burning down by the soldiers of a number of our largest church buildings, valued from ¥5,000 to ¥10,000 each, as well as a considerable number of smaller churches all over the country. No-one knows at present how many villages have been burnt. I myself saw seven in one afternoon in April, that had not been reported before, where a thousand people were homeless and scattered on the hills, though most of the men were in prison. At the time of writing several thousands of men and women are in prison, including a large percentage of Christians, and many have been condemned to long sentences of hard labor.

All the Mission schools of higher grade are closed because of the unwillingness of the students to attend under present conditions. Itineration is at a standstill, while colportage is very difficult, as those moving about the country are liable to serious molestation on the part of the soldiers and gendarmes.

The majority of the Korean pastors are in prison and missionaries cannot visit the country churches as their

movements excite the apprehensions of the gendarmerie, and the Korean Christians become more than ever the objects of their suspicion.

The position of the Christian Church in Korea at the present time is a serious one, calling for all the statesmanship of the Church Universal as well as of the Government. The prayers and aid of the Home Churches are needed by our Korean follow-Christians, for they are passing through fiery trials and know not what fresh troubles a day or an hour may bring upon them.

Seoul, Korea.
May, 1919.

KOREA

PART I

EVANGELISTIC WORK OF FEDERATED MISSIONS

CHAPTER I

PRESBYTERIAN CHURCH OF AUSTRALIA

By D. M. Lyall

The work of our Mission has suffered this year from the ill-health of the staff and from the fact that one of our two medical men has been absent on war service. Nevertheless the reports of the stations, three of which have been one-man stations during part of the year, show a gratifying measure of progress. It is true that the check to extensive progress, which we suffered seven or eight years ago, has not yet been overcome, although one station reports a growth of twenty per cent in the number of its adherents. But positions previously won have been consolidated, and a force is being prepared which we believe will, under God's grace, win great victories for the Kingdom in the very near future.

Revivals

Although growth in the spiritual life is hardly capable of tabulation various reports speak of this all important kind of progress. Revival services were held in many places. While not many can report large permanent gains of new believers all testify that the effect was a quickening of the spiritual life of the church people. This will surely lead to the other desired result in the days to come. Again this year has seen a decided growth in the matter of Bible study. The annual classes and other smaller classes were well attended and the people seem to have a greater desire to study the Bible than ever before. There is a greater desire to hear and study the Word of God, a deeper desire for constant communion with Him, and a keener interest in the salvation of the non-Christians. In some of the Churches the members have

each selected an unbeliever for whom they daily pray and for whose salvation they have promised to work.

Sunday Schools

Sunday School work in this province has improved out of all recognition during recent years, and this fact has certainly had its effect in the deepening of the spiritual life of the people. The study of the Corinthian letters this year has been very close and the people have been delighted to observe the resemblances between the life of the Church of long ago and that of their own to-day. It is a glad experience for a missionary to go to a Church where a few years ago Sunday School meant the plain reading of the lesson helps, often without any reference to Scripture itself, and to find a well organized Sunday School carefully graded and taught along lines that are pedagogically sound. This is not altogether an unusual experience. Sunday Schools for non-Christian children are still carried on wherever there are missionaries to lead them, though it should be said that in one Church at least the Session has taken these schools under its care. This work, more than some other kinds, is bread cast upon the waters, but those who are doing it are content to sow in faith expecting to see the increase in due course.

The new spirit that is in the Churches shows itself in a greater desire for reading matter. This is very noticeable in almost every direction. Any that is well got up will command attention. Where missionary agencies provide the desired literature the people will joyfully buy it. If not they will get it elsewhere. The "Christian Messenger" has a fair circulation, but not what it might obtain were it more attractively got up and differently edited. The new "Theological Review" which has met with such instantaneous success is edited by a member of our mission and we therefore feel that we have made no mean contribution to the supply of reading matter for the Christian public. As yet however the supply is by no means equal to the demand and this fact must call for the careful consideration of all interested.

Self Support

It is pretty generally understood that the problem of self-support in South Korea is not what it is in other parts. The rich here are richer and the poor poorer than in the North and as the Christian constituency almost entirely belongs to the latter class it is a difficult task to get the young Church to stand on its own financial legs. The Mission has had a man at work in its territory for part of the year organizing co-operative societies and teaching various industrial methods. One of the stations describes this work as follows: "Tak Imjo's work in connection with our station had its centre in Kosung. Previous to our engaging his services he had been the means of forming a 'Help' society there, so we decided that his time allotted to us should be spent in developing this scheme. We are glad to report that the effort has been very successful. A small capital has been gathered together in the form of shares and this was disposed of in buying machines of various kinds, rope making, bag making, etc. These were lent out to 13 or 14 of our needy Christian people in various place. Having learnt the method of working them they were soon able to make not only enough to keep themselves in food, but also to pay back money to the Society towards the purchase of the machines and a little for rent. Some time ago the financial meeting of the Society was held and it had the satisfaction of reporting that the cost of the machines had been realised. This means that each worker had become the owner of his machine and that he now has the means of a livelihood." By these methods other Churches have pulled themselves together, paid off debts and acquired a new ability and willingness to contribute to Church collections. Unfortunately the industrial teacher has had to resign for health reasons and the scheme has not yet gone into full operation, but enough has been done to encourage us to persevere with it.

The wise policy of the Presbyterian Church of Korea has brought it to pass that from the first the Church has supported its own ordained ministry entirely. In the first instance owing to the poverty of our people this meant

that Korean pastors were very few and far between, but in the last year or two the number of pastorates has doubled and the present difficulty is not so much to get the stipends as to get the men. The Churches have shown their appreciation of the work of the men they have by raising the salaries of several of them about fifty per cent owing to the present economic stringency. The position of the unordained ministry is less satisfactory, but in several of the stations a measure of progress in the matter of their support by the Korean Church is reported.

New Buildings

In one important respect every one of our stations reports good progress. In the past the appearance of nearly all our Church buildings has been very little in keeping with their dignified title of "Houses of God." Poorly built, small and dirty, there was nothing about them to call forth reverential feeling in the minds of the worshippers. But during the past year in many widely separated places new, larger buildings of more beautiful appearance and permanent construction have been built. This shows that there is an advance in ideals of public worship in the minds of the people and also a new realization of the fact that the Church is a permanent and important part of their lives. Some of the giving for this object represents a real measure of self-sacrifice. One fine new church which was built at a cost of one thousand yen was paid for almost entirely by gifts of less than ten yen. In another place a women's sewing guild was conducted by a missionary's wife with the object of raising money for a building fund for a new church. If the women had been asked for cash they could have contributed very little, but as a result of their joint efforts with their needles the fund will be enriched to the extent of one hundred yen. These worthier buildings make an evangelistic appeal that is not to be despised and we are glad to hear of an increase in their numbers since the reports of the various stations were presented.

CHAPTER II

PRESBYTERIAN CHURCH OF CANADA

By E. J. O. Fraser

Centres of Work

The members of the Canadian Mission are situated in five centres along the Eastern side of Northern Korea, the centres being Yongjung, in Manchuria; Hoiryung, just on the northern frontier of Korea; Songjin, an important port of call for nearly all steamers on the route from Wonsan to Vladivostok; Hamheung, the capital of South Hamkyung Province and an old Korean town; and Wonsan, the largest port of Eastern Korea and now an important railway centre. In all these five places Evangelistic and Educational work are carried on, and in all except Hoiryung there is a hospital and dispensary. Recently, too, this Mission has had workers in Seoul, where they are engaged in interdenominational work in the Chosen Christian College and Severance Union Hospital.

The Canadian Mission in 1918 celebrated the twentieth anniversary of its foundation, and rejoiced to be able to say that during all those years not one break had been made in its ranks by death among adults. Since the close of the year, however, Mrs. L. L. Young, after fourteen years of service in Korea was called to her reward. An account of her work will be found on another page.

Visit of Secretary

A notable feature of the work of the year, the more so that it was the twentieth anniversary, was the visit to the Mission of Rev. A. E. Armstrong, M. A., Assistant Secretary of the Foreign Missions Board, and of Mrs.

J. A. Macdonald, who, with her husband, Dr. J. A. Macdonald, and their daughter, were able to be present through all the sessions of the Annual Council Meeting. Mrs. Macdonald is the first member of the Women's Missionary Society of the Canadian Church to visit the Mission. Mr. Armstrong was able to visit all the stations of the Mission and was also present at most of the interdenominational Councils and Boards, that met in the fall.

Presbyteries

Two Presbyteries of the Presbyterian Church in Korea are found within the borders of the territory worked by this Mission. Until a year ago there was but one Presbytery, but the distances are so great, and the organized churches increasing so rapidly that Assembly's permission was asked and secured for the division. Two meetings of each of the new Presbyteries were held during 1918. There have been some changes in the location of pastors within the bounds of the Mission territory, and one man was called to Songjin town from another Presbytery. Each year sees a slight increase in the number of new groups and churches, especially in the Yongjung field, but an occasional one is reported from even the oldest part of the work. In spite of the large emigration from the southern part of the Mission's field of labor there has been a noticeable increase in the number of adherents and of communicants, while in the Yongjung section the increase by immigration from Korea is very large and marked. There is also a steady growth in the number of churches that receive permission to elect elders, and a praiseworthy tendency is shown to elect as elders those men who are best fitted for the office by spirituality and education, even in opposition to the Oriental desire to honor the aged and first believers, who are not always the best suited for such a post as that of elder.

During the past year a goodly number of new churches have been built, the most noticeable of which is the fine new building in Wonsan, built entirely by the Koreans, in a modified Korean style, beautifully light,

high and commodious. This building was formally opened and dedicated at the time of meeting of the South Hamkyung Presbytery, in August.

The two Presbyteries unite in the support of a Korean pastor in Vladivostok, whose work covers a large district about that city, where there are many Koreans.

Bible Classes & Institutes

The aim of the Mission is to have a Bible Class in each church or group, however small, at least once a year. The missionary, of course, cannot get to all of these, but Korean pastors and helpers are becoming more and more able to conduct such classes. For the purpose of training them, and of giving a more thorough training to church leaders there is held in each station a Bible Institute, of a month's duration usually, though on the smaller stations it is as yet difficult to have it for more than a fortnight or ten days. A notable feature of the Institute held in Hamheung is a work department. In this department the men work half a day and study half a day, and so are able to earn a part of their expenses and also learn a bit of a trade, for the work done so far has been carpentry. It has the further effect of aiding in rubbing off the idea that it is beneath a scholar's dignity to work with his hands.

Usually the Bible Classes, of a few days' duration, combine Bible instruction and revival services, and quite frequently as a result new believers are secured and the faith of former attendants strengthened. At Songjin a Y.M.C.A. was started during the year, and gives promise of being a great factor in getting a hold on some of the young men. A similar work has been going on at Hamheung for a year, and its reading rooms and meetings are well attended.

Self Support

The aim of self-support of native workers has been before the Mission for many years, but never before has it had such a good year of advance. Each station reports that its churches are realizing more and more their responsibility for the support of their own workers, and

in some places gifts have greatly increased, while others are giving who have never given for this purpose before.

Sunday Schools

The ideal of every church attendant an attendant of the Sunday School is, as always, the aim of the churches in this field, and practically it is the case everywhere. In fact so much is this recognized that in some churches the Korean leaders make no break between the Sunday School session and the regular service of worship. The roll is called in the Sunday School hour and attendance at that session alone counted, so that a glance at the roll book of any of these churches would not show the name of any one who was not a regular attendant at the Sunday School.

More emphasis is being laid constantly on the Sunday Schools, and the new books that are being issued on matters of Sunday Schools are of great help in creating a greater interest among the leaders, in training them for leadership and in raising the standard of the Schools.

In each of the centres and now in a number of the larger country places there are afternoon Sunday Schools for children from heathen homes. These are really what so many in the homelands call Sunday Schools, for they are purely for children. The attendance is erratic, but these Schools give great hope for the future of the Church. Especially is this the case where there are no church day schools, as in that case there is no other way of reaching the children from non-Christian homes.

Work Among Women

The work among women in the churches is carried on in much the same way as is that among the men. Bible women, either alone or with the lady missionary, visit from church to church and preach among the heathen, hold Bible Classes and distribute tracts. A Bible Institute for the whole Mission is held for three months each year at Wonsan, conducted by the Misses McCully. It is conducted in federation with a similar institution of the Southern Methodists at Wonsan, and the union brings the women of the two

Churches together and helps to weld the two branches of the Church that unite their forces in Wonsan, the border station.

Work in Manchuria

The most northerly station of the Canadian Mission is in Chinese territory, in Manchuria. The country is settled by Chinese and Koreans. The missionary work among the Chinese is superintended by the Irish Presbyterian Church from their station in Kirin, but that among the Koreans in the part of Manchuria known as North Kando is under the charge of the Canadian Presbyterian Mission in Korea, whose territory immediately adjoins in Korea.

The most remarkable feature of the work in this station is the rapid growth of the churches, both in size and in numbers. This is promoted to a large extent by immigration, but there is also a fair share of actual conversions on the field. Each day sees many Koreans going from Korea across the Tumen River at Hoiryung, carrying their all with them, and most of them go to stay. They find the soil good, the land cheap and though the winters are cold they usually make a fair living. The fact that among those who thus migrate are many Christians gives the churches there an immediate growth of the pick of the church members from Korea and gives a body of people already instructed in Christian truth. A project is under consideration for the erection of an immigration shed for the care of these immigrants from Korea and for the purpose of providing a follow-up of those who are Christians or are going to places where there is a church. Under the present circumstances many are lost as there is no way of keeping trace of them if they do not report to the missionary.

CHAPTER III

THE CHURCH IN KANDO, MANCHURIA

By W. Scott

"The West"

"Kando" means to the Korean what "The West" means to the American, and as happened in the history of "The West" so here also stories of the cold and hardships to be encountered, and a certain indefinite mysteriousness as to the nature of the country and life here have barred the way of many who have not lacked the desire to migrate. But the call of Kando is being heard. Eight years ago there were only some 90,000 Koreans in North Kando; to-day statistics—which must necessarily fall far short, record a Korean population of 233,000. Last year over fifteen thousand came across the border, and during the first four months of 1918, 8,355 persons cleared their household goods at the Yong Jung customs alone. This Spring some seventy building permits were issued in Yong Jung to Koreans, and the process is being repeated in all the villages around.

Trade statistics tell the same tale. The total export trade from North Kando in 1916 amounted to ¥411,-175; in 1917 this had increased to ¥1,103,961. Of this a big proportion falls to be divided among the Korean settlers. Last year their chief paying crop was the white bean. In 1915 only 563 piculs were exported, last year 45,555 piculs. 1918 bids fair to exceed all previous records. Between January and April 60,296 piculs of white beans were exported, valued at ¥180,000, in the transport of which over 20,000 carts cleared from Yong Jung customs.

The economic situation must be considered if we wish

to form an estimate of the Church life, either from the point of view of actual present conditions or of future possible attainment. There are perhaps four chief reasons for the present tide of immigration. (1) The hard times in Korea in 1917, and (2) the corresponding prosperity in Kando, as reflected in the above statistics; (3) the cheaper cost of living there, and (4) a secret hope, the lure of the West, that life in Kando will offer a man more freedom and satisfaction than can be got in overcrowded Korea.

Open Doors

With all these facts in mind let us try to estimate the opportunity that opens to the Church in North Kando, and the corresponding difficulties she has to face.

Her opportunities arise from three facts:—(1) Not only is our Christian population in Kando greater proportionately to the heathen than is the case in Korea, the proportions being respectively 1 in 62 and 1 in 46, but the same is true of the present ever increasing immigration. There are to-day many churches in Korea empty because the village migrated into Kando. Only two weeks ago over twenty certificates came in from one church in Korea. Yong Jung church alone has gained over twenty families during the past half-year, and last year's record attendance of 369 has been capped this year by an attendance of 470. Here then is our first opportunity. The Church in Korea is losing and the Kando Church gaining. And the relative strength of the Christian community should make it easier to leaven the non-Christian.

(2) The non-Christian Koreans in Kando are more responsive to new truth and new ideas than those in old Korea. They listen well to the gospel and envy the brotherly spirit of the Christian community. The incoming unbeliever, too, naturally cautious and suspicious of his new surroundings, particularly en route, not infrequently prefers Christian inns and a Christian community to live in.

(3) The Kando Christians are better off to-day than ever before, and better off than most of their brethren

in Korea. Recently Y. 30,000 was invested in rice land at Yong Jung, almost entirely by Christians. The farmers have shared in the high prices caused by the war, and have added no small penny of income from cartage during the winter months.

In the Church this prosperity has shown itself in increased givings for helpers and pastors. Our last year's quota of one Korean pastor will be augmented this year by at least three, and possibly four others. Greater activity in school work is also noticeable, and this year we report 35 schools and 3 academies with a total of 1300 scholars, and an expenditure of ¥7,300.

Difficulties

Of difficulties we have not a few :—

(1) The Christian population is drawn from all parts of Korea, and from every denomination, and a missionary or Korean worker must exercise a great deal of tact to keep a united front in the Church.

(2) The prosperous times and the opportunity for making a fortune in the bean trade are not without their temptation to the weaker brethren, and Sabbath observance is a subject of much discussion and exhortation.

(3) While the increased activity in school work has often quickened the Church life and been a decided factor in evangelisation, there is not lacking the danger of Church energy being turned into this channel to the detriment of a more active spiritual work.

(4) How to keep track of the in-coming Christians so that the years of effort expended on them in Korea will not be lost is no small difficulty. Of the 15,000 odd Koreans who entered Kando last year a conservative estimate would put the Christians at from 500 to 700, but where the majority of them came from or where they have gone is unknown to us. At present most of them are naturally suspicious of the large towns and pass through Yong Jung without stopping. In this way a serious leakage may easily occur.

CHAPTER IV

METHODIST EPISCOPAL CHURCH, SOUTH

By C. N. Weems

Resident Superintendency

The most significant step taken this year, affecting the general development of the Southern Methodist mission work in Korea, was the assigning of a resident superintendent to the field for four years. We were particularly fortunate in the fact that Bishop W. F. McMurry was selected for this task, who has a reputation for doing things, a leader of great power and vision. For twelve years he had been in charge of the Church Extension work of the Church, and while so engaged, besides putting the work of that board on a thorough business basis, had raised five million dollars for the cause.

Annual Conference

Another very important step taken during the year was the establishment of an annual conference. The General Conference, which met in May in Atlanta, Ga., had authorized this step. The first official act of Bishop McMurry in the East was the organizing of this conference. The first session met in Songdo, October 31 to November 4. The membership was constituted by the transfer of thirteen ordained missionaries from the home conferences where their official relations had been formerly held. Two missionaries and eleven native brethren were admitted on trial.

Historical

The organization of this conference is the culmination of twenty-two years of mission history. The first annual meeting of the Korea Mission was held in 1897. The first

native local preacher was licensed in 1905, and is still in active service as an ordained preacher, the Rev. Kim Hong Soon. The first native ordination occurred in 1911, when Bishop Murrah ordained Rev. Kim Hong Soon, Chung Choon Soo, and Chu Han Myung as local deacons. Up to that time, the local preachers read their reports to the Annual Meeting but were not considered members. All the proceedings were conducted in English. But from 1914, by reason of special legislation of the General Conference of that year, our Annual Meeting was constituted a district conference in function and all native local preachers together with all lady missionaries became members. There were thirty-six Korean preachers who were thus admitted to a participation in the business of the Annual Meeting. The proceedings were from this time conducted jointly in Korean and English. The ordained missionaries still held their conference relations at home. A limited number of laymen were admitted from the following year, being elected by districts.

With the organization of the Korea Conference, even the most advanced and experienced native preachers are required by the law of the Church to submit to a two years' probation. In spite of this inconvenience, the organization of the Conference has been welcomed by the Korean brethren and has heartened them as perhaps nothing else could have done.

Centenary

Another important development in the course of the year was the consideration, first by the entire mission body, and later by a selected committee of missionaries and Koreans, of the plans for taking part, in conjunction with the home Church, in the celebration of the Centenary of Methodist Missions. Early in the year, at the request of the Board Secretaries, a survey of the field had been made, touching every department of work. This survey had been sent to the Board, and it was the tentative plan formed upon a basis of this survey that was sent out by them to be considered by the mission body.

At the Annual Conference session, Centenary addresses were heard daily, and further consideration was given to the plans for the celebration on the field, resulting in the appointment of a permanent "Committee of Ten" and the appointment of Mr. J. S. Ryang to prepare a Centenary literature.

The Evangelistic Problem

The Southern Methodist people in Korea are responsible for about a million and a quarter of the seventeen millions of population. The territory consists of a triangular block near the center of the peninsula. The field is worked from four centres: Seoul, Songdo, Wonsan and Choon Chun. There are 10,500 adherents, and a baptized membership of 5765.

The Forces

To attack this problem, we have the thirteen members of the Conference, the thirteen admitted on trial, nineteen lady missionaries, forty local preachers, forty-four Bible women, and twenty-three colporteurs. In addition, many of the 155 exhorters are employed as supplies on circuits, and others do much volunteer service. The list given above, however, does not comprise all the Christian army in this territory. These may be considered the "officers"—the "rank and file" consist of the nearly 6000 members, among whom there are few "slackers."

Self Support

Since the presentation of the Centenary plans and the establishment of the Annual Conference, there has been a great advance in self support. For several years the larger churches in the stations where missionaries reside, had paid their preachers' salaries in full, and in country circuits where a part only of the salary was paid by the native church, the proportion so paid had steadily increased. But the latter part of 1918 saw a new spirit in evidence. Whereas there had been four stations and two country circuits that were entirely self supporting, there suddenly came into being a self supporting station in the country, and three more country circuits assumed the support of their pastors at

an advanced salary over that formerly paid. In one district, out of fourteen charges, seven (just half) are self supporting. One of the Centenary goals is to put the other half over during the next five years. The laymen have taken this task in hand and it will be done.

Ministerial Training

Another development of the year, far-reaching in its importance, was an increased interest in the training of a native ministry. There were in all 32 Southern Methodist students pursuing studies in either Bible or theological school. About half of these were young men of the student class, the entering of whom upon this course of training meant a real sacrifice to the parents of the young men as well as to the students themselves. One must understand the economic condition and the social customs of Korea to appreciate the meaning of this statement. From the day of the birth of a son there is continually in the mind of a parent the expectation that the son will some day be the main stay and support of the family. With this thought all the sacrifices incident to the education of the son are heroically borne, and now at the culmination of all this self-denial and waiting, when the boy finishes his literary studies and would be ready to enter some lucrative profession, it requires no little consecration on the part of the parents to give up these long-cherished hopes and face an old age of poverty, and on the part of the student to choose a life work that he knows will mean meager support, hardship, and persecution. That there are a goodly number of young men that are ready to undertake this, from a human standpoint, uninviting task is a distinct evidence of the strength of the Christian movement in Korea. As further proof of the interest in ministerial training, it may be stated that the native church raised a fund of ¥500.00 for this purpose.

Bible Institutes

An outstanding feature of the year's work was an increased interest in Bible study. Separate and entirely distinct from the work of the Sunday school, more than one

hundred Bible classes and institutes were held in various places, lasting from four to ten days each. In these classes the Bible was taught by books; in many the Sunday school lessons for the year were given in outline; revival services were held each day; and lectures on Christian doctrines and evidences were given. The great value and importance of such meetings can be understood when it is remembered that a service is held in every church and meeting place each Sabbath and each Wednesday evening, and that these services are conducted usually by the local class leaders or local exhorters. The constant toning up of the faith of these men as well as their further instruction in the Scriptures and in the great fundamental doctrines of the Church, becomes one of our most important duties.

Statistics

During the year, 293 adult baptisms, and 957 new believers (seekers) were enrolled. The membership just about held its own. The amount raised for the support of the ministry was ¥3,898.33 an increase of 25% over last year and for all purposes, ¥15,995.54, an average of ¥2.80 per baptized member.

CHAPTER V

PRESBYTERIAN CHURCH IN THE U. S. A.

By Edwin Kagin

The Task

Out of a total population of about seventeen millions of Koreans the Presbyterian Church in the U. S. A. has assumed the obligation of giving the Gospel to about five millions. It's foreign force consists of 130 adults. Of these 30 men with their wives and 11 single women are assigned to direct evangelistic work. These workers are distributed in a chain of eight stations, stretching from the southern part of the peninsula to the Yalu.

In addition to the work in Korea the Mission has determined to follow up the large numbers of Koreans who have been pouring over the border into Manchuria. Two missionaries with their families have been set apart to open up a joint station at Shinbupoo in conjunction with the Scottish Mission.

Attitude of the Koreans

One seldom meets with violent opposition here in presenting the claims of the Gospel. The Koreans' reverence for God—their belief that He (Hananim) controls all nature and human life, gives the evangelist an immediate point of contact which easily leads to a discussion of sin—its penalty and its remedy through the propitiation made by the Only begotten sent by God Himself. As a rule all Koreans will admit the truth of the Gospel and they will agree that all men should become Christians, but the difficulty is to bring them to that decision, which involves a separation from the past of hallowed tradition, and a venture into an unknown future, with the possibility of parental disapproval, social ostracism and real persecution.

There is a vast difference in the manner in which the work has developed in the North and in the South. The reason for this difference may be found, humanly speaking, in the character of the inhabitants of the two sections. The Northerner is more independent in thought and action, more self-reliant, self-assertive and progressive. He brushes aside the objections of parents, relatives and friends and boldly takes his stand for the truth of the Gospel and urges it upon others with the force of conviction. On the other hand the people in the South are conservative, more bound by tradition and custom, less self-assertive, and while freely admitting the truth of the Gospel yet they appear to lack the grit necessary to steer them ahead in the teeth of opposition.

Progress

Presbyterians feel that, by the grace of God, they have been enabled to establish a Church in Korea, a Church which would live and thrive, even though the foreign missionaries' influence and counsel should be withdrawn. This church is absolutely independent and self-determining. It was organized by the Christians in connection with the four Presbyterian Missions at work in the country.

Its organization consists of a General Assembly, twelve Presbyteries, 351 organized churches, 169 ordained Korean pastors, 617 elders, a baptized membership of 68,000 with an adherentage of 177,000. Of this number there are in the bounds of the Northern Presbyterian Mission 6 Presbyteries, 316 organized churches, 141 ordained Korean pastors, 577 elders, 53,000 baptized members and 143,000 adherents.

A Self-Governing Church

In the days of the Church's infancy the Koreans leaned hard on the foreign missionaries for advice and leadership. Missionaries were put into the most important offices and elected chairmen of committees, but of late years Koreans have filled the highest and most responsible offices in the General Assembly and other church courts with dignity and to profit. Indeed, at the last meeting of the Presbyterian Council, the question of

missionaries withdrawing from the General Assembly as voting members was seriously discussed. In the event of such a withdrawal taking place the relationship of the missionaries to the Korean Assembly would have to be determined by the Assembly.

A Self Supporting Church

From the beginning of the work in Korea the believers have been led to see the duty and honor of paying their own church bills rather than depending upon outside help. With a few rare exceptions the salaries of all Korean pastors are paid by the Korean people. The Mission has ever discouraged the employment of Korean pastors on foreign pay or the subsidizing of ordained men. No church or group of churches is permitted to call a pastor unless it can provide his financial support. The same can be said in a large measure for the Korean Helpers, who assist the foreign missionary in the care of undeveloped churches. In weak circuits help is sometimes given financially until the churches develop to the point where they can assume the whole of the Helper's salary.

The grace of tithing has been held up before the Christians in many places during the past year and gratifying results are reported. In one station, where there were twelve Helpers during the past year, the number was increased to twenty, in spite of the fact that on account of the high cost of living all Helpers' salaries were increased 50%.

Church buildings for the most part are erected after Korean style and with Korean money. In station centers where a larger building is required for special occasions the Mission has at times sanctioned the use of foreign funds up to one third of the total cost.

The contributions of the Korean Christians within the bounds of the Northern Presbyterian Mission during the past year were ¥118,000.

A Self-Propagation

The Korean has learned from the beginning that he must not dam up the stream of grace in his own little heart but that he must make of himself a

channel to bear the healing stream to others. Individual work for individuals has always been regarded as a safe test of living faith and baptism is withheld from those who cannot say that they have tried to win others to Christ. For a time it seemed as if undue emphasis was being put upon revival meetings, valuable though they be, but during the past year we have been returning again to the former quiet, persistent, fruitful method of dealing with men one by one. This tendency was given a new impetus by the Buchman meetings held in various centers throughout the country.

Korean Home Missions

Not only are individuals at work for individuals in their immediate communities but many pledge a certain number of days a year to be given in taking the Gospel to unevangelized sections. Nearly every church of any size has a Men's, a Women's and in many places a Young Men's and a Young Women's Missionary Society organized for the purpose of doing personal work and for raising funds to send an evangelist to churchless districts. At the large General Bible Classes Missionary Societies are also organized and in this way many evangelists have been sent forth. The two Presbyteries in N. Pyung An Province alone have sent out more than 30 such workers.

Foreign Mission Work by the Korean Church

In addition to the zeal for the extension of the Kingdom here at home the "Macedonian Call" has also reached the ears of the Korean church and General Assembly is conducting an ever widening work in foreign lands through its Board of Foreign Missions. Three Korean Missionaries with their families have been sent to work among the Chinese in Shantung Province. They have met with remarkable success, using the same methods which the Spirit has blessed here in Korea. Last year it was decided to send a Korean pastor to look after the shepherdless flock of Koreans in Shanghai and another was sent to work among the Koreans in Vladivostok.

Problems

The new era upon which Korea has entered is producing changes and with surprising rapidity.

Hills hitherto barren are now clad in the green robes of young pine forests; narrow foot-paths are giving way to broad highways, stretching far into the distance between avenues of Lombardy Poplar and Acacia trees; the slow plodding pack-ox is yielding to the dray pulled by the quicker stepping horse; the covered chair and the saddle-pony are fast losing their popularity as means of travel in favor of the rubber tired ricksha and the rattling Ford; telephone, telegraph and electric light wires ramify out to the ends of the country.

There was a time when the Korean could work leisurely and rest often and yet live in comfort. Those days have gone. The world war has boosted the price of all commodities from 50% to 400%. There has been an influx of all manner of new articles for wear and for the home. Many of these new things are now regarded as necessities but in order to buy them the Korean must earn more money, which means the devotion of more time and energy to work. There was a day when time seemed to be the cheapest thing the Korean possessed but he is learning that time is money.

In the olden days when time was plentiful it was a comparatively easy thing for the Korean to keep the Sabbath and spend two weeks in the winter and two weeks in the summer at a Bible Class. Under present conditions it means a greater sacrifice although there is no disposition on the part of the church to weaken its standards.

Old evils are in many ways assuming a more malignant form. The old fashioned home-brewed "Sool" is too weak and common for the progressives of today and is giving way to the stronger, more civilized stimulants such as lager beer, "sake," Old Scotch Rye, and worse. The long stemmed Korean pipe, too, is a back number, giving the day to the more deadly cigarette. The social evil, indulged in clandestinely in the olden days, is now given official sanction and patronage in

this enlightened age and by the authority of the government licensed brothels are spreading throughout the country to debauch the character, wreck the physique, disrupt the home and damn the souls of the rising generation.

The thought life of the Korean, too, is undergoing a change. Year by year government schools and private schools are turning out thousands of graduates who are beginning to impress their modern ideas upon the affairs of life. Books, magazines and newspapers are linking the Koreans with the thoughts and aspirations of other peoples. Along with the intellectual advance of the masses comes the responsibility to fit the church leaders for their task.

One of the grave causes of apprehension is the introduction of forces, calling themselves progressive and enlightened, which tend to undermine the faith of the simple in the Bible as the inspired Word of God. Recently a Christian pastor of the so-called progressive school, charged the Presbyterians, in a newspaper article, with interpreting the New Testament as it was written two thousand years ago. Needless to say we glory in the charge.

Conclusion

While the forces of evil arrayed against the Church seem to be gathering strength and subtlety yet we face the future with the calm assurance that the past thirty years' study of the Word in peace and leisure has so grounded the Church in the fundamentals that it will be able to preserve its faith in purity; we believe it also will continue to grow and carry on an aggressive and determined warfare against the enemies of the Son of God and His Kingdom.

CHAPTER VI

PRESBYTERIAN CHURCH IN THE U. S.

BY W. M. CLARK

Work

Under the comity agreement with the other Missions, the Mission of the "Presbyterian Church in the United States," occupies the south-western part of the peninsula, comprising in its sphere of labor the provinces of North and South Chulla and six counties adjacent to Kunsan, in Chung province. So far as the missionaries are concerned, the work is carried on from five stations located conveniently at the two provincial capitals, Chunju and Kwanju; at the sea-ports Kunsan and Mokpo and at Soonchun, an important magistracy in the extreme south. A great deal of the evangelistic work, however, is being undertaken by the two native Presbyteries and this will be increasingly true until the time comes for the complete withdrawal of foreign workers. That time, however, appears to be many years in the future if one may judge from the present rate of progress.

Workers

During the past year owing to absence through regular furlough, through sickness or through withdrawal from the work, there have been at work in the five stations only three single ladies and thirteen men who have been able to give their time entirely to evangelistic work, tho' it goes without saying that much valuable assistance has been given by the married ladies and the men occupied in educational and medical work. This Mission is credited with 74 workers, including wives.

There have been no radical changes in evangelistic methods or policies during the past year. Several new

features have been further emphasized: among them being the use of tents in evangelistic service. At times native awnings have been rented and used to advantage; at other times a tent brought from America has been used. No attempt is made to have 'Tent Meetings' such as are popular in certain sections of the West, but the tent has a certain advertising value and many will come and listen to the Gospel who would not go near a church.

For several years campaigns have been carried on at important centers in the effort to establish churches, and through the use of the Tent Services it was found possible to arouse sufficient interest to secure a place of meeting and to make the beginnings of what will probably grow into organized churches in the near future. For example, at one place, a County Seat of about 2,500 inhabitants, three campaigns had been made within the past five years in the effort to get organization. The first time the hostility of the people was such that we were told later that if we had not gone when we did an effort would have been made to drive out the Christian workers who were disturbing the peace of the community! Each year saw a dimunition of this feeling of hostility until finally a Tent Meeting was planned. The attendance was very good, the attitude of the people friendly, and finally a building was secured for a church and a beginning was made by locating a Colporteur there and arranging for some one to lead the services each Sunday for a time. About twenty were found who had professed Christ else-where and who were there engaged in business.

Progress

With regard to the progress made in the work of the Mission along several important lines it may be interesting to quote from the Report of the Evangelistic Committee to the Annual Meeting at Soonchun, June 1918:—

"That in answer to the letter of Dr. Egbert Smith, Secy., in regard to the progress of the plans for the advancement of self-support, self-government and self-propagation in the native church, we reply by handing him a copy of the following outline regarding the present situation.

A. Our Present Program:

(1) In self-Support:—

1. No ordained native preacher has thus far been employed on Mission pay, in whole or in part.
2. The Mission has not and does not build any country church building. It has helped to a limited extent in station church building.
3. The Mission pays no current expenses for any congregation.
4. The Mission is gradually turning over to the native church the management of such work as it is able to finance.
5. The Mission alone controls the use of all foreign funds.

(2) In self-Government:—

1. There are, within our bounds, two native presbyteries which are entirely self-governing, under a native General Assembly, and which control the entire territory, even granting sessional powers to missionaries in districts suggested by the Mission in its regular assignment of work. The ordained missionaries are full members of the native courts, in their capacity of teachers of the native church. This may be changed at any time by the General Assembly.

(3) In Self-Propagation:—

1. Home Mission work is conducted by the native bodies, including Sunday School work, tent meetings and various compaigns undertaken by congregations or by the church courts. Helpers and evangelists in addition to pastors are being supported by the native church, in addition to colporteurs, evangelists and helpers on foreign pay.
2. Foreign Mission work is done by the two Presbyteries through a joint Committee in Cheiju and through the Assembly, in China.

The progress of this work has been fairly satisfactory and we have no changes to recommend at present."

Bible Classes

The most distinctive feature of the work all over Korea, and to many, its crowning glory, is the system of Bible Classes in which an effort is made to give instruction to all—high and low—in the Word of God. This feature of the work is so familiar to most students of the missionary problem that it need not be described at length. Suffice it to say that the Southern Presbyterian missionaries have realized the importance of grounding the people well in the study of the Bible and the full system of classes has been carried on as usual. For the women this means first of all classes taught in the country districts throughout the year at convenient places. These classes may last from five to ten days and are usually in two grades, taught by the foreign missionary and her native assistants or, it may be, entirely by the native workers. Next come the ten days' Station Classes, enrolling several hundred women from the territory surrounding a given station. These classes are in four grades and the fourth grade changes each year so that women may study indefinitely, year by year. In the First Grade the following subjects are taught :-Life of Christ, Genesis, Bible Catechism, Hygiene and Singing. Next comes the Bible Institute Course in five grades. Here the women study for a month and upon graduation are presented with Diplomas. Finally, we have the Bible School, lasting for two months and covering three grades. All of these classes except the last named are found in each of the five stations and every year so that several thousand women study the Bible systematically a part of each year.

The courses for the men are similar to the above with a few minor changes: the General Class has five grades besides one for helpers; the Bible Institute course covers ten years' work during which time the whole Bible is covered; there is no Bible School for the men, the place of this being taken by the Theological Seminary at Pyeng Yang in which this Mission co-operates.

Colportage work is carried on throughout the territory, this work being financed by the British and Foreign Bible Society. During the past year much

valuable seed-sowing has been done by these colporteurs whose work, if it be well done, is doubtless the most trying and the most self-denying of all forms of regular evangelistic effort.

The number of baptized communicants in the territory of this Mission is about 8,000 and in the past few years the rate of growth has been very small. The period of rapid expansion seems to have ceased and a period of consolidation and of intensive training to have taken its place. This change has some good features, doubtless, but all the missionaries long for a greater evangelistic spirit both among foreigners and natives.

At the present writing the evangelistic efforts of the missionaries are largely blocked by the political situation.

PART II

EDUCATIONAL WORK OF FEDERATED MISSIONS

CHAPTER VII

CHOSEN CHRISTIAN COLLEGE

By Harry A. Rhodes

The Chosen Christian College expected to graduate its first class in March, 1919, but the political disturbances resulted in the cessation from studies by the student body of this as well as other schools of the same standing.

The school year opened in April, 1918, with a registration of 94 students distributed as follows:

Arts	25
Commerce	34
Engineering	14
Agriculture	10
Bible	11

The entrance class numbered 40, of whom 17 were Methodists and 18 Presbyterians.

Faculty

During the year the Rev. E. H. Miller and the Rev. H. A. Rhodes, both members of the Chosen Mission of the Northern Presbyterian Church, were appointed to the Faculty. Mr. O. A. Weller, teacher of electrical engineering, resigned, and Prof. N. Takai lost his life in a tragic accident.

The members of the Faculty are as follows:

O. R. Avison, M. D.,	President
B. W. Billings, M. A.,	Vice President, Department of English
A. L. Becker, M. A.,	Department of Mathematics and Physics
H. H. Underwood, B. A.,	Department of Psychology
S. K. Pack, Ph. B.,	Department of Commerce
K. Ichijima,	Department of Agriculture
E. H. Miller, A. B.,	Department of Chemistry
H. A. Rhodes, A. M.,	Biblical Department

Milton Jack, M. A., B. D.	Department of English
Root Lee, B. A.	Associate Professor of Chemistry
T. Yamagata	Assoc. Prof., Japanese History and Language
T. Tsuda	Associate Professor of Law
Y. W. Kim	Associate Professor of Music
S. Samura	Associate Professor of Japanese and Drillmaster

The Southern Methodist Mission has assigned Mr. Ernest Fisher to the College, to take up his duties in the fall of 1919. Four Mission Boards are cooperating in the College at the present time.

Site and Buildings

During the year under review, additional land was bought and the site now consists of about 200 acres, comprising wooded and cleared land, hills and valleys. The temporary recitation building was ready for occupancy at the opening of the school year in April, 1918. President O. R. Avison spent the first seven months of 1918 in America, and returned in August with plans well matured for the development of the institution. The contract for the construction of the first permanent structure, the Charles M. Stimson Building, was let, and the cornerstone laid on April 19, 1919. Plans of the layout of the site had been prepared in America by the firm of Murphy & Dana, who have contracts for several large colleges in the Orient, and the initial scheme calls for the erection of a main group of five buildings. The central building of the group will be known as Underwood Hall, a memorial to the founder and first President of the College, Rev. H. G. Underwood, LL.D.. This will be the Liberal Arts building. It and the Stimson Building, where the administrative staff will be housed, will be constructed with funds supplied from Northen Presbyterian sources. The Auditorium Building, where the College Y.M.C.A. and students' activities headquarters will be, is being provided by the Northern Methodist Board, and this Board may also finance the Science Building. The Library and Museum building will complete the main group. One building will probably be undertaken by

the Southern Methodists. The development of the site is being proceeded with; two residences for foreign teachers are now being built, and before long dormitory accommodation for students and more residences for teachers will be erected.

Model Village

A unique feature of the scheme is a model village for the wives and families of married students. Hitherto, no special provision has been made in mission institutions of this kind for the needs of married students who after several years of College life have often returned to ignorant wives with resultant misery to all concerned. In this village, it is proposed to have a church, a school for the wives of the students, a primary school for children, playgrounds and other accessories of a modern town. Town planning, sanitation, adaptation of Korean architecture, road construction, municipal market, etc., are features of the design. Municipal government will also be carried on. In addition to his studies, the student will get a practical grounding in all the affairs of Korean life, which should be of great value when he and his family go out from the College to take up their lifework.

CHAPTER VIII

PRESBYTERIAN CHURCH OF AUSTRALIA

By Miss M. S. Davies

Owing to the stringent regulations of the Japanese educational authorities our Mission not only had to relinquish the project of establishing one Middle School for boys and another for girls in the province of South Kyeng Sang, but has been unable to carry out its plan of having a Primary School for girls in each of our five mission stations. Three of these, with the four upper primary grades were already registered and have been allowed to continue, but on the other two stations where the schools were more recently established the application for registration was not granted.

Boys' Schools

It has never been the policy of our Mission to undertake primary education for boys. In the past this was done by the Korean church; now though Church schools in most cases have had to be discontinued through inability to compete with Government schools, we have adhered to the same policy as before, knowing that secular education is available to all in the Government institutions. There are still eight Primary Schools for boys conducted by the Korean church and also one that has in addition two upper primary grades.

In the case of the Boys' School at Kyumasan the Mission has departed slightly from its usual policy, having undertaken the full financial support of the Upper Primary department. The four grades in this department are partly to take the place of the Middle School which was to have been at Kyumasan; a clerical missionary is in charge and gives a good deal of his

time to the school. The total number of boys under instruction in our schools is 455.

Girls' Schools

The Girls' Schools in the three larger stations each have the four grades of the Upper Primary as well as the four grades of the Lower Primary Department. Each is supervised by a woman missionary, and, though not adopting the full curriculum of a Government School, lays great stress on the teaching of the Japanese language and employs one, or in the case of one school, two Japanese teachers.

In the two mission stations where we have not been able to establish Primary Schools the need for Christian education is to some extent being met by Preparatory and Night Schools. Kindergarten work is another very important department that we hope to develop more fully as time goes on. Already two are being successfully carried on by women missionaries with the help of Korean trainers. These Kindergartens seem to be as popular with the parents as with the little Kindergartners themselves, which is saying a great deal. The total number of girls in our schools is 445.

Aim

The chief aim of our educational work is to give the children of Christian parents such training as will fit them to render efficient service to our Master, Jesus Christ in the work of extending His Kingdom. We also seek however to make the schools an evangelistic agency and there are not lacking signs of success in this direction. Through the pupils access is gained into many heathen homes and friendly relations established. By the pupils themselves the Bible lessons and Christian teaching are not easily forgotten, some of the seed sown *seems* to be lost, but we *know* of some that has taken root and is bearing fruit even now to the glory of the Lord of the Harvest. Ours it is to 'sow' and 'water' praying that He 'may give the increase.'

CHAPTER IX

PRESBYTERIAN CHURCH OF CANADA

By L. L. Young

Girls' Education

The Mission maintains a girls' primary school on each of its five stations, at Wonsan, Hamhung, Sungjin, and Hoiryung in Korea, and at Yong Jung in Kando, Manchuria. Some middle school work is being done at four of these, but only at Hamhung, where a lady missionary has been able to give all her time to the task, has the status of a middle school been reached. We hope in time to have a fully equipped middle school on at least two of the above mentioned stations. About four hundred girls are in attendance at the primary schools. In addition to these which are supported by the mission there are a few small unregistered schools supported by the native church, but owing to lack of funds and adequate supervision, the outlook for these is not promising.

Boys' Education

It is the purpose of the mission to fully equip middle schools for boys on two stations. At present we have a partially equipped work of this kind at Wonsan and Hamhung, and we are looking forward to beginning a first class school at Yong Jung in the near future. Already funds for building and equipment have been provided. Nineteen pupils were graduated from the Hamhung school, and a new class of about forty enrolled. The students pay an entrance fee of one yen, and monthly dues of forty sen. There are no manual training or self help departments, and no financial assistance is given by the school to students. Each is required to provide for himself. The regular staff consists of four

Korean and one Japanese teacher. The student body has organized a branch of the Y. M. C. A. and regular association meetings are held. The reading room in connection with this gives an opportunity for self-improvement which all the students enjoy in common. Owing to the high cost of living, and the influenza scourge a considerable number of the students in these schools were compelled to drop out during the year. The course of study followed is that laid down in the government regulations with the exception of Bible study, which is still in the course in both schools. In Korea we have twenty-eight primary boys' schools with an enrollment of one thousand one hundred and sixteen scholars. These are mostly supported by the native churches, a few only getting assistance from mission funds. With the exception of Bible study, the course of study followed is that provided by the government. In Kando at Chong Dong we have one high school. This developed from a small primary school. Now there are fifty boys in preparatory grades, and fifty-five taking the high school work. Six of the seven teachers are high school graduates, and one in addition had a year in a university in Tokyo. All are Christians, and the religious enthusiasm of both teachers and taught is of a high order. The institution is entirely supported by the native church. This year a new recitation building was erected at a cost of two thousand dollars. The thirty-eight primary schools in this district are also supported by the local churches.

General Educational Work

The Mission aids the movement for higher education in Korea by supporting one professor in the Union Christian College at Seoul, and one in the Severance Medical College at the same place. Active cooperation is also had with the Union Theological Seminary at Pyeng Yang by sending a lecturer for a term of months each year.

CHAPTER X

HIGHER EDUCATION FOR WOMEN

By Miss Alice R. Appenzeller

I am not aware of any other schools for girls which offer work higher than the second year above Kodung except Ewha Haktang, which since 1908 has given a four years' high school and since 1910 a four years' college course. Last year the high school changed its name to College preparatory, and I shall refer to it thus in this paper. Since 1915 Ewha has also offered a two years' training course for Kindergarten teachers, the students of which must have a Kodung education.

Lower Grades

The preparatory and college courses, which naturally fit into each other, are more general than one usually finds at home in this age of specialization. But special education must be built on a foundation of general knowledge if it is to produce educated persons. Who among us can remember a time when our minds were not fed with stories of the heroes of old; when we were not taught by pictures and various object lessons something of the wonders of the world about us, and of life in other lands? But it is the exceptional Korean girl who has any background of general information with which to start her school life. What she is able to learn in the lower grades is so meager in comparison to what there is for her to know, that it has seemed wise to open for her as many of the doors of knowledge as possible, even though she may get only a glimpse into them. But the subjects for study have always been chosen with reference to their usefulness to the student, either in practical life, or because of their

value in developing her mind. The course has been altered with changing times, and there has been a procession of text books all through the years, for Ewha has tried to get the best available equipment for her students. The preparatory course has always been given in Korean, though now some of the teaching is done in Japanese. The Japanese and English languages have been studied as subjects. The college course has been given in English because of the difficulty of finding teachers for college work and especially Korean textbooks which had not already been used in the preparatory school. Appreciating the benefits that Christianity has brought them, the girls long to study that language which opens to them the whole world of Christian life and thought. Eager to explore for themselves, they are unwilling to wait for the time when there shall be translations of all the English literature that they wish to read. Now that that the Japanese language has so prominent a place in education, doubtless much that has been taught in English will in the future be taught in Japanese.

Higher Grades

It is not necessary to catalogue all the subjects taught in the preparatory and college departments. Taking for granted the study of the Bible, Japanese, Chinese, English and history I shall name only some of the subjects that are less usual in Korean schools. Mathematics is taught thoroughly and the girls have begged for higher mathematics, which they seem to like better than most American girls do. In the preparatory there is a review of arithmetic, to prepare teachers, and a course in bookkeeping is also offered. Child study, pedagogy and practice teaching are given a prominent place in the curriculum. Chorus singing is a part of the regular work, and the college girls have private vocal lessons also. Most of the girls take organ lessons, which they pay for extra. Only six of them, some of whom are teachers, receive piano lessons, so ten of the most advanced students pay for their own lessons by teaching five or six other students a week. Though

there are about sixty girls in this department there is a long waiting list, and many have to be disappointed every year.

Music

Music seems to us to be one of the finest things we can give the Korean girl. Denied, as she is, so many of the pleasures and means of self-expression open to us, she finds that God has given to music the golden key that unlocks her pent-up heart. He has given this people a great love of music, and to many of them sweet voices, and it is a joy to see the gift unfolding as the girls learn the beauty that music may add to life. We read in Chronicles that the fourteen sons and three daughters of Heman "were under the hands of their father for song in the house of Jehovah, with cymbals, psalteries, and harp, for the service of the house of God." May it not be that there are some whom He has willed should serve Him in a similar way in this land? We are glad to have a strong music department because this subject receives little attention in most Mission schools.

Dietetics

Korean cooking has not been taught directly in school, because the girls cook their own food every day under the direction of a matron famous for her culinary accomplishments. They also prepare elaborate feasts for us from time to time, thus getting ample practice in their own cookery. But we feel that it is extremely important that girls should learn the principles of food values, and how to vary the too simple Korean diet by the use of the vegetables, cereals, and fruits available here. We expect out girls to make far better homes than those from which they have come, and we are seeking to give them very practical help along these lines. Sewing is also taught in the preparatory, but here again the aim is not to teach what they already know, for most of the girls make their own clothes, but to give them something useful that they cannot get outside of school.

The kindergarten teachers' training school must, by

our definition, be included under higher education. All except the special kindergarten subjects are studied in the college preparatory classes.

Liberal

It is no less true in Korea than in America that student life is one of the chief means of the development of the college girl. We try to make the life of the school as varied as possible, so as to develop every side of the girls' natures. The strongest emphasis of all is laid on the religious life, which, through the different organizations and meetings is kept very strong and wholesome. The girls are real workers for the Master, and it is beautiful to see them grow. They learn something of social responsibility in the government of the dormitory, where the older girls are largely held responsible for the younger. The intellectual life, and especially training in public speaking is fostered by the literary society. Seoul affords good opportunities for students to hear the best speakers that come to Chosen, and there are occasionally instructive moving picture shows which the college girls are allowed to attend. Social life and plenty of play is afforded by an ample playground, which is well filled during recreation hours. Ewha tries to give its students an example of the abundant life, with the emphasis in the right place.

We consider ourselves rich in having a college of 54 girls, including 15 in the kindergarten, 32 in the preparatory, and 7 in the college proper. The numbers do not sound large but any one who has lived in Korea will appreciate what they mean. We realize the several handicaps that sometimes try our faith and make us wonder whether we are on the right track; the delicate health of the Korean girl, which makes it necessary to watch her very closely, even though she is in more healthful surroundings than she would ordinarily be in her own home; the financial problem, only too well known to us all, the constant pressure from home, urging her to stop study and be married. But the girls show remarkable spirit in overcoming these hindrances, and 97 of them in ten years' time have

been graduated from the preparatory, and in four years 10 girls have received college diplomas.

Character

One of the greatest justifications of our college course is the marked development that we note in the characters of the girls. While a little knowledge is a very dangerous thing, we have watched girls sail safely past the perilous rocks of pride of attainment, not, perhaps, without scraping their keels a bit, into the safe waters of humility and sincere desire to serve. The girls have an almost insatiable thirst for learning and the temptation to wish to stay forever in school and not to go down the steep valley of service is more severe even than with us, for service here is very hard and the college girl is often branded as "proud" by people who do not know her, but infer that she must be because of all the advantages she has enjoyed. But one sees less pride in the girls as they advance in school. The ordinary kodung graduate will usually feel much more important than the college girl.

CHAPTER XI

METHODIST EPISCOPAL CHURCH, SOUTH

By Alfred W. Wasson

Extent

The present status of the work can be seen in a general way from the following summary of the educational statistics which were reported to the Annual meeting in October 1918.

Kind of School	No.	Enrollment
High Schools:		
Boys	1	139
Girls	2	140
Industrial School for Girls	2	63
Primary:		
Boys	26	1,247
Girls	19	1,336
Kindergartens	3	136
Keul Pange (Old fashioned schools teaching chiefly Chinese characters)	10	229
Total	63	3,290

The mission also has a part in the work of the Chosen Christian College and in the Severance Union Medical School. Two men and seven women missionaries are appointed to give all or a part of their time to educational work. The largest schools of the mission are the Holston Institute for girls with an enrollment of 498 and the Songdo School (Formerly Anglo-Korean School) for boys with an enrollment of 542.

Religious Work

About three-fourths of all the students in the church schools are from non-Christian homes. All of them receive regular religious instruction. In schools which have

conformed to the Revised Educational Regulation of the Government General this instruction is given outside of curriculum hours but all of the students attend. The majority attend church on Sunday. Surely these conditions are favorable for seeing a happy fulfillment of the words, "A little child shall lead them". In the larger schools special revival services were held with splendid results.

A Unique Industrial Department

In 1914 the Industrial Department of the Songdo School began weaving and selling by mail a superior quality of cotton cloth guaranteed "Never to fade and seldom wear out". As a result of the large demand which immediately arose for the cloth a number of students have from that time been enabled to earn their school expenses. The work is entirely self-supporting. During the year ending Sept. 25, 1918 Yen 2,013.13 was paid to students for labor and the circulating capital of the department was increased by a profit of Yen 2,388.18.

In order that the students may have more time for this practical and remunerative work the regular Higher Common School course is lengthened by two years. Six years are taken to do four years of academic work. But the time is well spent. As the student actually earns his school expenses he is filled with a sense of growing power. Self reliance, so essential to integrity of character, is developed and the temptation to lead a selfish parasitic life is lessened.

As both the demand for the cloth and the number of students who want to enter the school seem to be practically unlimited the opportunity for expansion is inviting and conditioned only by the capacity of the plant.

Centenary Plans

As a part of the world-wide plan to celebrate the completion in 1919 of a century of missionary work by the Methodist Church a special commission on the field was appointed by the Mission Board in the fall of 1917 to outline a five year program of advance. The findings of

this commission were reported to the Centenary Commission in America in January 1918 and later approved by that body. The program thus outlined and approved provides for a large advance in the educational work and calls for an increase in funds for this purpose during the next five years of $571,250.00.

The judgment of the Commission as to the importance and opportunity for mission schools in Korea is indicated by this program and also by the following quotation from its report;

"The value of our schools to the missionary enterprise is unquestioned. They save to the church the children of Christian homes, they bring the missionary and native helper into effective contact with many who would otherwise be difficult to reach, they provide an opportunity for intense consecutive work which is so desirable in establishing the faith of those who are without Christian traditions or heredity, they exercise a salutary influence upon the non-Christian schools and they are indispensable in the work of training Christian leaders for the future.

The Koreans in common with other Orientals are an intellectual people. The Korean ideal is the scholar. The rising generation especially demands that every man give a reason for his faith. By right of truth intellectual leadership belongs to Christianity and it is fitting and right that Korean Christians should be enabled to claim this heritage."

CHAPTER XII

PRESBYTERIAN CHURCH IN U. S. A.

By E. W. Koons

Primary Schools

The Mission does not maintain any schools of Primary Grade. Two or three Kindergartens are connected with Mission schools for girls, and in some of the smaller Stations the Mission pays a third of the running expense of the Church Primary School. In most of the Stations members of the Mission help in the expenses of the local schools.

But the Korean Church within the bounds of this Mission (which includes about a third of the population of the country, and nearly two thirds of the Christian constituency) conducts its own Primary Schools. The statistics for the year ending May 31, 1918, show 346 such Church Schools, with 9,637 boys and 3,054 girls attending, an average of 37 students to a school.

These schools vary from the smallest, which are not much in advance of the best "Soh Dangs" or old-style schools for studying the Chinese Classics, to those in the cities, which have modern brick buildings, well-chosen apparatus and equipment, and qualified teachers, both Koreans and Japanese. These teach all the subjects in the Government's curriculum, and turn out students we compare favorably with those from the best Primary Schools in the country.

The expenditure on these schools for the year totalled ¥42,659, about ¥3.50 per pupil. This is small when compared with the Government's average of ¥20.00 per pupil in the Public Common Schools (Report of Reforms and Progress for 1915—16, the most recent

figures available). But many of the teachers receive only a nominal salary, and in other ways these Church Schools can be run more economically than can the Government Schools. The school expenditure is the second item in the Church's budget, and more than a fourth of the whole amount. Approximately 2/3 of the children of the church are in these schools, while taking the country as a whole, the proportion of children in any kind of modern schools cannot be more than half of that.

A fact worth noting is that while the number of schools shrunk in a year from 359 to 346, the number of students *increased* in the same time from 12,044 to 12,691.

Mission Boarding Schools for Girls

There are four of these, at Syenchun, Pyengyang, Seoul, and Taiku, with a total of 398 students and 28 teachers, including 6 missionary ladies. The Pyengyang School has been for years a Union institution, conducted by the Women's Foreign Missionary Society of the M. E. Church (North) jointly with our Mission. It covers the full Higher Common School course, and adds two years of special work to that. Special attention is given to sewing and Domestic Science.

The Syenchun School has a special curriculum, and gives a great part of the time to needle-work and embroidery. Out of the 85 students, 70 earned part or all of their expenses by this work.

The School in Seoul has the same course as the one in Pyengyang, but gives Korean and foreign sewing, and the making of artificial flowers in the Japanese style.

In Taiku the course is only the four years of the Government Higher Common Schools. All these schools have dormitories, and two-thirds of the students in them are boarders. Practically all are from Christian homes. Many of the graduates become teachers, some go on to higher schools, many are married as soon as they graduate.

Mission Boarding Schools for Boys

These are located in the four centers mentioned above. They report about 700 students, with 49 teachers, and 6 missionaries who give their whole time

to the schools, either as Principals, or in charge of Manual Training or Industrial plants.

The Syenchun School, formerly called the "Hugh O'Neill" has a large farm, where dairying and stock-raising, in addition to ordinary farming, is carried on by the students. Their meat and milk products are famous all over the country, and the boys get needed practical experience, while they are earning, in many cases, part of their expenses at school. There is also a carpenter shop.

The Pyeng Yang Academy has extensive and fully-equipped carpenter and blacksmith shops, with a printing office, and also a farm and dairy. Here too self-help and practical experience are combined.

In Seoul, the John D. Wells School has turned its Self-Help Department into a Trade School, following the curriculum set by the Government for such teaching, the special subject being weaving, with dyeing and stocking making added. The course is open to graduates of Primary Schools, and takes two years. In addition to the practical work mentioned, the student gets Morals, Bible, Japanese, Chinese, Mathematics, and such Science as he particularly needs for his work. The experiment is in its first year, but it meets a need in the life of the Korean people, and such teaching, in some form, is bound to be welcomed by the far-sighted ones who realize that technical skill is the one product of which the world never can get an over-supply.

Each of these schools gives the full Government curriculum for the Higher Common Schools, and adds to it 2 years of special work. Graduates in most cases go on for further study, many of them in Japan Proper. Some go directly into the Colleges of Law, Medicine, or Technology, in Seoul, or into other Colleges in Chosen. Some go into business, and some become teachers. Not all the students are Christian when they enter, but all attend church services during their entire course, as well as chapel in the school each day, and many have an active part in the Y. M. C. A. or other religious student activities. No graduate of the Mission

schools would class himself other than as a Christian, though not all are church members.

Union Christian College at Pyeng Yang

This is maintained by the Presbyterian Missions North and South, and the Australian Presbyterian Mission, but the most of the Faculty and of the students come from this Mission. It has 70 students, 40 of them boarders, and gives a course modelled after the ordinary College course in the U. S. A., making changes to fit the conditions in Chosen.

Union Theological Seminary

This is also at Pyeng Yang, and is the largest Presbyterian Seminary in the world. It has 174 students in its five classes. This school is supported by the four Presbyterian Missions. The conditions of entrance are being made stiffer year by year. The norm is now a graduate of College or Academy, and special cases who by reason of age are unable to take these courses, are required to show their proficiency in modern studies, as well as in either Chinese, Japanese, or English composition.

CHAPTER XIII

PRESBYTERIAN CHURCH IN U. S.

By W. M. Clark

At the present time the Mission is conducting schools for boys and schools for girls at each of the stations except at Soonchun. The reason the station schools at Soonchun were closed is that the Government educational regulations prohibit the teaching of the Bible as a regular part of the curriculum and when the Mission refused to take the Bible out of the regular curriculum, the Government ordered the schools closed. The other Mission schools, having been registered under a former law, are being given a period of ten years of grace and are still teaching the Bible in the course as a required subject.

Christian Constituency

An interesting fact in connection with the educational work of the Mission, a fact probably true all over Korea, is the fact that the schools conducted by the Missions are not conducted as evangelistic agencies to reach unbelievers, in the first instance, but are founded and conducted for the purpose of giving a sound education to the children of Christian parents. It must be added, however, that many heathen children attend the Mission schools and many are led to Christ each year, but the prevailing tone of the schools is Christian; the majority of students are Christians and all of the faculty are Christians.

All the schools are required to be registered by the Government; to teach according to the Government Curriculum, and are forbidden to use text-books other than those that have been officially approved by the

Government. Most of the subjects are ordered to be taught in the Japanese language and the teachers must be examined and approved by the Government.

Self Help

In this Mission a considerable amount of experiment and investigation has been carried on along the line of providing a means by which worthy pupils may help themselves through school. In the Girls' Schools considerable success has been had in teaching the pupils to make tatting, laces, embroidery and ornamental buttons, and a great many girls have been enabled to secure an education in this way. In the Boys' Schools, too, various lines of work have been offered, but so far no settled policy of teaching trades has been agreed upon.

Country Schools have been maintained and encouraged so far as possible, but the new Government regulations bearing upon the registration and the curriculum have worked many hardships in the country districts. The whole educational situation seems to bristle with difficulties. May time, patience, courage and God's Providence bring happy solutions to all these difficulties!

The Mission has recently asked the Home Board for many thousands of dollars for additional buildings, equipment and educational workers. The following resolutions are among some adopted recently:—

"That it be the policy of the Mission to give all full time educational workers as much as one year leave of absence in Japan for the study of the Japanese language."

"That it be our policy to have two Higher Common schools (for boys) for the Mission with two missionaries in each."

This latter resolution means planning for the consolidation and better equipment of existing schools. Another section of interest is the following:—"That for the general direction of the Boys' Schools there shall be in each province an Educational Sub-committee. The Sub-committees shall consist of the members of the Educational Committee residing in the province, together with the other school men."

The following resolution adopted at the same time looks forward to a kind of educational work that seems to have been more used in Japan than in Korea, but which may also develop rapidly here with a little enthusiastic pushing :—

"We approve the establishing of kindergarten work at Soonchun or any other station that can arrange for it."

The Mission also furnishes a Professor for the College at Pyeng Yang and has its representative on the Board of that College. In all about 2,000 children were taught in Mission lower schools according to statistics for 1918.

PART III

MEDICAL WORK OF FEDERATED MISSIONS

CHAPTER XIV

SEVERANCE UNION MEDICAL COLLEGE

By O. R. Avison, M. D., President

An important advance step has been taken in connection with medical missions during the past year, which affects Korea not alone, but the whole missionary enterprise. This was the fruition of a movement which had its beginning in January, 1915, when the writer took up with Mr. William Henry Grant, Secretary of the Foreign Missions Conference of North America, and others, the backward condition of mission hospitals in foreign fields.

Committee of Medical Experts

The question was transferred to the Foreign Missions Conference, and was discussed in its sessions in 1916 and 1917. In the Conference of 1918 the matter was again brought forward, and in June of that year the Committee of Reference and Counsel of the Foreign Missions Conference took definite action unanimously authorizing the co-opting of eight medical experts to sit with it and advise as to the best methods of conducting medical work. These experts are to be chosen from amongst the best Christian medical men in the United States and Canada, and amongst them one is to be a lady physician, one a nursing superintendent and one a hospital superintendent.

Board Medical Secretaries

A second suggestion which was favorably received was that each large Board should appoint a medical secretary to supervise the medical work of his Board, to seek out candidates, interest medical associations and possibly to develop separate contributions for medical work, as is done successfully by some of the large

Missionary Societies in Britain. A request to the Board of Foreign Missions of the Presbyterian Church in the United States for the appointment of a special medical secretary had been made by the Chosen Mission at its annual meeting in 1916, and that Board accepted this policy in the middle of 1918. At the time of writing the medical secretary has not yet been appointed. About the same time the Methodist Episcopal Church in the United States took similar action, and appointed Dr. J. G. Vaughan as its medical secretary These progressive actions will strengthen the work of the home base as well as that on the fields.

The Korea Medical Missionary Association's Unification Program

The first steps to standardize medical work in Korea were taken in 1917, when a questionnaire was circulated with the object of getting a general view of the present status of our work, the opportunities presented, and the future needs, so that a complete budget for all Korea might be compiled, the whole work standardized, and the needs of all the hospitals adequately set forth.

At the meeting of the K. M. M. A. in Seoul, February 4—5, 1919, the following action was passed:

"That a permanent committee, to be styled the Committee of Survey, Policy and Standardization, to consist for the coming year of Drs. Reid, (Convener), Cutler, Van Buskirk, Wilson, Davies, Avison, Russell, Laws and Mansfield, representing each of the Mission Boards represented in the K. M. M. A., be appointed, with the purpose of evolving a scheme of cooperation which will plan the whole medical mission work of Korea as a unit. Dr. Avison was unanimously voted corresponding secretary of this committee."

This committee is making provision for a still more complete canvass of the whole situation upon which to base subsequent action.

Work of the Severance Hospital

The statistics show the work of the hospital and dispensary to be the greatest in the history of the institution. Outpatient treatments numbered 41,055, an

increase of 1,519 over the previous year, of which 11,902 were new patients and 29,153 return treatments. Of these, 15,536 were given free treatment. The in-patients numbered 2,473, an increase of 622 over the year before. Of these, 2,348 were Koreans, 38 Japanese, 13 Chinese and 74 Westerners. In-patients in free wards numbered 956. The outcalls were 1431, of which 1036 were made by the missionary doctors and 395 by the Korean and Japanese members of the staff. Dispensary receipts were Yen 13,157, and the hospital income Yen 11,532, representing an increase of Yen 3,830 over the previous fiscal year.

The surgical department of the hospital and dispensary, which is under the direction of Dr. A. I. Ludlow, performed 575 major and 1975 minor operations during the year.

To get an idea of the work done by native assistants, it may be stated that out of 41,055 dispensary treatments the one Japanese and three Korean doctors who are at the head of special departments have to their credit 28,812 treatments, and the receipts of these four departments yielded Yen 9,248 out of a total of Yen 12,157.

The medical wards and foreign practice are in charge of Dr. J. W. Hirst. Miss E. L. Shields and Miss K. M. Esteb superintend the hospital nursing.

The Bacteriological Department makes diagnoses and bacteriological tests in connection with all kinds of infectious material, and vaccines for treatment are made when possible. Investigations have also been made into syphilis, diphtheria, typhus and sprue. The investigations made into the recent epidemic of influenza upheld the findings of the Pasteur institute scientists in France. This department is in charge of Dr. F. W. Schofield.

Special Features

Two features of special note occurred during the year. One was the treatment of casualty cases in connection with the independence movement disturbances: the other an epidemic of typhus and relapsing fever. The capacity of the hospital was taxed to the limit. Seventy-two casualty cases were treated, of which 38 were gunshot

wounds. Forty extra beds were secured from the dormitory of the Presbyterian Girls School, and the Chosen Chapter of the American Red Cross furnished supplies for them.

Dental Department

Dr. W. J. Scheifley has secured as an assistant Dr. K. Mishina, a graduate of the Dental Department of Western Reserve University, Cleveland, O. Private patients treated numbered 241, of whom 21 were Koreans and Japanese. Out of 1384 dispensary patients, 197 only were treated without charge. Receipts were Yen 3,422. Dr. Scheifley is advocating the adoption by the Mission Boards of the policy that dental treatment for missionaries, being of primary importance to the maintenance of health, should be put on the same plane as ordinary medical care.

Service with American Red Cross

Three members of Severance personnel, Dr. and Mrs. A. I. Ludlow and Miss K. M. Esteb responded to the emergency call of the Red Cross to render aid to the Czecho-Slovaks in Siberia, leaving in August, 1918, for that service. They were stationed for a time in Harbin, and later went to Omsk. Their activities embraced investigation work, Red Cross supply shopping, service in the Omsk hospital, caring for Russian refugees, and professional service with the Russian Railway Service Corps American Engineers. After serving for five months, they returned to Severance in January. Drs. T. Mansfield and S. P. Tipton, and Nurses D. M. Battles, E. M. Reiner and E. Roberts were also members of the Red Cross unit from Chosen.

Medical School

Sixty students were registered in the medical school on April 1, 1918. Dr. J. D. Van Buskirk, Dean of the School, expected to graduate the senior class as usual, but with the outbreak of the political disturbances on March 1, 1919, the students ceased their studies and the year closed with the teaching department at a standstill. The same state of affairs exists at the Government Medical School.

Seventeen new pupils were admitted to the Nurses Training School, making the total registration 31. Four nurses graduated last October, and five more received diplomas in March. This department is in charge of Miss E. J. Shepping.

Personnel

Dr. Ralph G. Mills, who established the Research Department of the College, resigned during the year to accept an appointment with the Rockefeller Foundation in Peking University. Dr. F. M. Stites was recalled to America by the military draft, but is just returning. Miss Jessie Whitelaw has arrived to be the representative of the Canadian Presbyterian Mission on the Nursing Staff. The following have been appointed members of the Faculty: Dr. Y. Tokumitsu, professor of Pathology; Dr. K. Mishina, associate professor of Dentistry; Dr. K. S. No, associate professor of Pathology; Mr. J. B. Kishima, associate professor of Materia Medica and Pharmacy. Drs. H. S. Shim and P. H. Shin were also elected associate professors. Dr. S.Y. Pak, associate professor of surgery, resigned.

Future Expansion

The construction of a 200-bed hospital, a new wing to the medical college, and other extensions are projected. Mr. J. L. Severance and his sister, Mrs. F. F. Prentiss, donated during the year $32,550 for the purchase of land and equipment, in addition to covering the deficit. Through the generosity of Mr. C. E. Graham, the Southern Presbyterian Mission has largely increased its annual grant to current budget. The Northern and Southern Methodists have included generous amounts in their Centenary Campaign budgets for Severance.

Early in 1918 the Co-operating Board for Christian Education in Chosen was organized, being composed of representatives of the Boards in North America who participated in union institutions in Korea. This Board deals with the affairs of Severance, among other institutions, in connection with the various home Boards.

CHAPTER XV

PRESBYTERIAN CHURCH OF AUSTRALIA

By Miss F. L. Clerke

The medical work of this Mission is confined mainly to two stations, namely Chinju and Tong Yeng. We have only one hospital which is situated in Chinju and has accommodation for between 50 and 60 inpatients. In Tong Yeng there is a dispensary under the charge of Dr. Taylor with a large attendance of out-patients.

Personnel

The departure of Dr. McLaren, our only foreign doctor in Chinju, for war survice in Europe at the end of 1917 has crippled our hospital work a good deal and we have not seen the expansion we had hoped for in earlier days. Still, with the loyal and efficient help of Korean Christian doctors we have been able to keep on and make progress in spite of difficulties. During 1918 we were re-inforced by the arrival from Australia of Dr. Davies, and his presence together with the expected return of Dr. McLaren should ensure much progress in the near future.

We find that in this southern province of Korea there is still a great deal of ignorance and prejudice to be overcome before we can obtain the confidence of many of the people. In many cases they still prefer to commit their diseases into the hands of quack doctors of their own rather than submit to the incomprehensible methods of modern medical science! Such prejudice however is being slowly broken down and every year the influences of medical mission work are being carried farther and farther afield.

Native Doctors

For various reasons this is not a very favorable time to outline the policy of our medical work. During the war all

we could do was to hold to what we had already begun and prepare for greater opportunities later on. These we believe will soon be ours with the dawning of better times throughout the world. Meanwhile it has seemed to us that the best contribution we could make to the cause of medical work in general in this land would be gained by donating much time and effort to the building up of Christian character in those to whose care the sick are committed, so that in this way the best kind of efficiency in their treatment might be secured. We are glad to report excellent results in the loyal and Christlike service which our assistants have given us in hospital wards and dispensaries and we are sure that through them men have come to have a new appreciation of the place and trust which is in Jesus Christ.

Out Patient Department

Our outpatient dept. in Tong Yeng holds an important position in the work of our church. Though it is a strong evangelizing agent its chief influence is towards the removal of prejudice and the bringing of the Korean into connection with the missionary and the church. The daily address delivered in the dispensary reaches the furthest corners of our district, for there are gathered people not only from the mainland but from the neighbouring isles and these carry away the message and tell it to their neighbours. The seed thus sown has in many instances helped to increase the numbers in our churches, and has been the means of the conversion of people who were not reached otherwise. Houses that were barred against Christianity have been opened to the medical missionary and his message, and good relationships established. Near and remote villages where the Gospel had not found an entrance by the ordinary means have given a sympathetic hearing to the preaching of the Word after a little medical treatment.

CHAPTER XVI

FUSANCHIN LEPER ASYLUM

By A. C. Wright

Since Mr. Mackenzie's departure on furlough the Leper Asylum has had very insufficient oversight. Mr. Wright has been in charge of that work, but the work among the country churches necessitated his absence from home for such a large part of his time that he was unable to visit the Asylum regularly. Even when he was in Fusanchin there were other matters that demanded his time so that the working of the Asylum was largely left to the Korean in charge. In so far as time permitted plans for the work have been discussed and decided upon with the Korean superintendent, and when at home on Sundays Mr. Wright has always visited and worshipped with the people; and as opportunity presented itself he has visited the Asylum during the week to attend to general matters.

A Remedy

During the year it has been extremely difficult to admit even a few of the most pitiable cases that applied for entrance. Since the beginning of 1917 a mixture of Chaulmoogra oil has been used among the inmates and, though it has not been given a fair trial on which judgement may be given, it has certainly made a distinct improvement on those who have used it. In many cases the disease appears to have been stayed, the patients look much cleaner about the face and hands, and are much more active than formerly. In consequence of the benefits derived from this medicine deaths have been fewer—a total of 25 for the year—these have mostly occurred among those who were not

permitted to have the medicine because their disease was in a hopeless condition. As a result there has been no room to admit any but the worst cases that applied for entrance; in all only 15 were admitted during the twelve months. Another reason that has prevented our admitting others has been the shortage of funds; notwithstanding the fact that, in spite of the extra claims made upon the supporters at home these days, considerably more money has been received from them each month than formerly.

Economies

Owing to the great increase in the cost of living the monthly expenditure now averages about Yen 930.00, and indeed in order to keep the expenses even so low as this only the bare necessities are purchased, while the inmates have generally only two meals per day, and they use a large proportion of barley because it is cheaper than rice. For the last six months, owing to the high cost of living, we have been unable to use the mixture of Chaulmoogra oil, which has also increased greatly in price. Thus practically no medicine has been given to the lepers, which is a great pity seeing that it was doing so much to relieve their pitiable condition.

Regarding the spiritual side of the work, it is to be regretted that time has not permitted the one in charge to do more for them. They are practically all deeply interested in spiritual things. Of the 150 inmates 85 are full Church members, of whom 24 were baptised during the past year, while 30 are catechumens. Of the remaining 35 a number are almost ready to be admitted to the catechumenate, and the balance of them will probably be admitted later on. Apart from any who may be too ill to attend, all are regularly present at all Sunday services and daily prayers. The Asylum has, of course, its own leader and deacons chosen from among the lepers, and when the missionary is unable to be present the services of the Church are faithfully conducted by them.

CHAPTER XVII

PRESBYTERIAN CHURCH IN U. S.

By W. M. Clark

The Medical work of the Mission is important and promising in many ways. At each of the five stations one finds well equipped hospitals and dispensaries where in 1918 nearly 100,000 cases were treated and Yen 17,500, collected from the patients. The number of charity patients is very great, but the rule is that none shall be turned away, tho' an effort is made to collect a part at least of the cost of the medicines and supplies furnished. Only where the patient is well-to-do can he be said to pay anything toward the services of the physician or toward the general up-keep of the hospital. During the past year the Mission grant to each hospital has been Yen 2500, plus the support of the physician and the foreign trained nurse, if there be one. The majority of the patients are Koreans, but a large number of Japanese, especially those of the middle and higher classes, and a few Chinese are treated each year. Evangelists, both men and women, are present each day to preach to those who wait at the dispensaries and to visit the sick in the wards.

Difficulties

Owing to furloughs, ill-health and resignations it is difficult to keep the hospitals supplied with one doctor (foreign) and one foreign nurse. At present the Mission is looking forward to putting two foreign physicians and two foreign nurses in at least some of our plants if the workers can be secured. In the Medical work also, Governmental regulations play their part. All physicians coming out from America must go to Tokyo

and stand Government examinations and the examinations are spread over such a long time as to make it very expensive. All nurses likewise must stand Government examinations. Fortunately for the residents of England a doctor's examination is not required of one with a license to practice in England as there is a reciprocity arrangement. One hopes that some such solution may some day be found to get rid of the expensive trips to Tokyo!

Recently a long list of new regulations have been announced by the Government for the regulation of medical work in Chosen.

This Mission takes its part in supporting the Union Medical College in Seoul at an annual cost of about Yen 11,000., furnishing a foreign doctor (or the money), a native doctor trained in America, a foreign trained nurse and Yen 4,000, toward the running expenses. Medical students are also aided to some extent and gradually a native Christian supply of doctors trained in western medicine is being provided altho' the demand at present far exceeds the supply.

Lepers

Occupying as we do some of the southern part of the peninsula one finds a great many lepers. For a number of years a Leper Hospital has been maintained about three miles from Kwangju and splendid work has been done to care for these poor unfortunates. The report for 1918 gives 242 as the number of inmates, 23 were baptized and 40 entered the catechumen class. The church is organized with one elder, 8 acting deacons and 93 baptized members. Both men and women are admitted and the monthly expense per patient for that year was only Yen 5.40 each in spite of war prices.

One very encouraging feature of the medical treatment of leprosy is the fact that by the present treatment marked improvement is made by the patient. The physician says:—"In the large numbers of our cases the disease is arrested and they are practically well except for a few anaesthetic spots which do not seem to be restored even under prolonged treatment."

One encouraging feature of the medical work in the station hospitals is found in the fact that the wealthy Koreans are beginning—a mere beginning, it is true—to realize the fact of their eventual responsibility toward the medical work, and some contributions have been made toward the work after the patient had paid all of his bill.

Union Work

To take up all of the union work in which the Mission engages would be to lead to some repetition so that there will be mentioned here especially those forms of union activity not included in the above resume.

The Mission co-operates not only in the College at Pyeng-Yang, but in the Theological Seminary. It unites to support the Korean Religious Book and Tract Society, supplying its share of the General Secretary's salary and promising a man for the work of the newly planned Editorial Board. It unites in support of work among Korean students in Tokyo and as has been said, in the support of the Union Medical College in Seoul. It also takes its part in the work of the Federal Council of Protestant Missions in Korea and as a Mission is profoundly grateful to God at being allowed to take its part, tho' a modest one, in carrying the knowledge of Christ to the people of this peninsula.

KOREA

PART IV

OTHER MISSIONS AND CHURCHES

CHAPTER XVIII

ENGLISH CHURCH MISSION

By Father H. J. Drake

During the year 1918 seven priests of the staff working in the English Church mission to Korea have been absent; two had undertaken chaplains' duty to the forces in France and five had offered their services as officers in the labour battalions raised by the Entente in China.

The Staff

Members of the staff remaining in Korea included the Bishop and his chaplain with ten priests and a deacon, since raised to the Priesthood. The Rev. A. R. Ossihiki, lent to the English Church Mission to Korea by the Bishop of South Tokyo, to take temporary charge of the Japanese congregation in Seoul, has since returned, leaving the Mission with one Japanese Priest on its staff; the number of Korean Priests was three with a Deacon, and the remaining members of the Staff, European.

For the time being the work of the Mission was organised by giving to the Rev. A. N. Shiozaki charge of the Japanese congregations in places south of Seoul with his headquarters at Fusan. A Japanese speaking European priest was detailed to take charge of the Japanese congregation in Seoul and places north of Seoul.

Before the seven priests, as mentioned above, had left upon war work the work of the mission amongst Koreans had been organised by grouping congregations into seven Deaneries each under the direction of a European priest, and lying adjacent to one another in the Provinces of Ryung-Rein, Whang Hai, and Choong Chong. When the work of the mission had been left in

the hands of a staff reduced to half its normal strength a fresh arrangement was necessary. Two Deaneries were united and placed in charge of a European priest helped by a Korean in Priest's orders. One Deanery was put in charge of a Korean priest helped by a Korean in Deacons' orders, and under the general supervision of the Bishop. The other Deaneries remained as before, each under the direction of a European priest.

Whilst the work of the Mission has been carried on with fewer Directors in chief of Deaneries, the number of Evangelists, or Catechists as they are called in this Mission, in charge of small congregations within the Deanery has been increased.

Training Catechists

The work of training Clergy, on regular lines, has been discontinued during the war in Europe. The Institute for training Clergy was closed and classes for the better instruction of Catechists were organised.

From each of the Deaneries one Catechist was called to reside with a priest for three months and devote himself entirely to prayer and study. This meant that the Seminary system of training, usually followed in Catholic and Protestant Missions, in one or other of its forms, was discarded. The idea underlying this closing of the Institute and opening of classes for men engaged in active evangelistic work, was, that the best preparation for ordination and the surest method of probation is simply evangelistic work itself. The more usual plan is to accept as candidates for ordination men who have passed a high educational test and have been specially prepared for their future work in training institutions. The two systems stand sharply opposed and each has evident weak points. The seminary system with its high educational tests seems to disqualify those who have evangelistic rather than educational qualifications from seeking ordination to the ministry; the other seems to put an unduly low value upon educational qualifications. Possibly a solution might be found in retaining some form of seminary and at the same time paying special attention to the training of the whole body of Evangelists

not in orders. In this case whereas a high educational qualification would be usually required, though they were wanting, possession of extraordinary powers as Evangelist might constitute qualification for ordination to the ministry.

Educational Work

Limited financial means at the disposal of the English Church Mission has prevented any but the smallest and simplest educational work in Korea. No attempt has been made to found or maintain primary schools where there is a Government school already available. Small preparatory schools have been opened wherever and whenever possible and hostels in the neighbourhood of some good Government school into which scholars from the preparatory schools are admitted, provided they have passed the entrance examination into the Government School. Boys from these hostels may pass into the central hostel in Seoul, provided they have passed the entrance examination into a higher Government School. Care is taken to require from boys entering the hostels some considerable contribution towards the expenses of their board and lodging. Hostels are not founded unless adequate means of oversight and means of providing regular religious instruction for the boys can be provided.

Medical Work

On the principle that Christ's Mission to His Church includes commands to heal and to teach the English Church Mission to Korea has always tried to maintain some medical work in the country. Before the war broke out in Europe there were hospitals opened in Chemulpo and Chin Chun; since the war the Chemulpo hospital has been closed. It is doubtful whether, unless very large sums of money were available for the purpose, the Mission will open large hospitals in the future. Hospitals and medical attendance provided by the Government and private enterprise do not yet satisfy the demands made by the country, but it is to the Government and to private practitioners that chief help must be looked for in the future.

CHAPTER XIX

ORIENTAL MISSIONARY SOCIETY

By Rev. Willam Heslop

Under the continued supervision of Rev. John Thomas, our Superintendent in Korea, the prospects for the work of our Society are very bright for the future. We believe we are in the beginning of a new day in the work in Korea. God has wonderfully blessed in the past but the promises and the outlook are for mightier things in the future.

Prospect

Land has been bought and money is already in hand and plans formulated for an enlarged Bible Training Institute in Seoul which we expect to build this year. We seek to accommodate sixty men and twenty to thirty women and give them three years of thorough training before sending them out to reach their own people. We believe that if Korea is ever to be fully and scripturally evangelized, occupied, and the work conserved it must be done by the natives themselves.

1918

During the year 3676 meetings have been held in our various Mission Stations. This includes 846 prayer meetings, 372 specific meetings for unsaved, 645 Sunday School services, 404 open air meetings. We also make special mention of our Holiness meetings which are a regular feature of our work both in Korea and Japan. All our workers and Bible women must enjoy the experience of entire sanctification and give a clear testimony to it before they are sent out. They are instructed to teach and preach it constantly, explicitly and lovingly. During 1918 no less than 160 Holiness

meetings were held. Beside this our records show 548 itinerant meetings, the distribution of 46,545 tracts which constitute other special features of our work in the Orient. 1528 seekers knelt at our altars, 414 were definitely converted and 328 professed to receiving the blessing of Perfect Love. Our workers paid 5,388 pastoral visits.

Tent Work

Another special feature of our work in Korea during 1918 was the launching of a great village campaign and our special preaching in tents. This will be a regular feature of our work in the future. We can only speak very briefly of this tent work because of lack of space but more and more we value the tent as an effective evangelizing agency. It would take columns to tell of the battles fought and victories won in the village work and tent meetings.

As I was with the tent myself I can speak from experience and personal observation. We had eight days special meetings in the tent at Torai.

Over thirty seekers came to the altar and one of them told me himself that right there kneeling on the straw mat Jesus had saved him. We saw it in his face, which was radiant with a new light and new joy.

And so we continued night after night giving forth the glad news of salvation to eager, yearning dying men and women. *Salvation from all Sin* was our great theme. God honoured His own Word every time and over one hundred and fifty hands went up for prayer, about ninety came forward and were personally dealt with by our workers, their names and addresses taken and registered in our books to be further visited and helped.

We wish to mention the kindness and assistance of the officials in obtaining a stand for our tent which occupies quite a large space, seating over two hundred people comfortably. We have nothing but praise for the way in which they have received us and assisted and we wish to place on record our appreciation and thanks.

CHAPTER XX

THE SALVATION ARMY

By W. J. Richards

Tenth Anniversary

The Salvation Army's work commenced in the East End of London by its late founder General William Booth in the year 1865 did not open its operations in Korea until October 1908, since when it has been steady and systematic.

All European, Japanese and Korean officers at work in Korea celebrated the tenth anniversary at a special congress in Seoul conducted by the present Territorial Commander, Colonel George French. The public gathering held in the Seoul Korean Y.M.C.A. Auditorium, giving representations of various phases of Salvation Army work in this country was an overwhelming success. The various scenes were greeted with enthusiastic applause by the audience who were fortunate enough to have got in seeing that hundreds were turned away at the time scheduled for the demonstration to begin; thus the public were agreeably surprised to realise something of the diversity of the Salvation Army's operations in their midst after only ten short years of labour in this part of the Master's Vineyard.

Chief Secretary

General Booth issued farewell instructions to the General Secretary, Major William B. Horne, during the year under review and appointed the Major to the Dutch East Indies and in the meantime raised the status of the Salvation Army's Work in the territory by creating a Chief Secretaryship (The position occupied by the second in command of all large territories of Salvation

Army work) to which position Brigadier William J. Richards was appointed.

Women's Work

One of the Salvation Army's principles has always been that women have equal chances with men of usefulness and service in its ranks as officers.

In connection with the congress already mentioned a new session of Cadets entering training for officership included *eleven* women, all of whom are giving every evidence of making useful Salvation Army Officers in the days to come.

Emergency Relief Work

As the severe weather of the first months of 1918 revealed the wretched condition of many of the poorest of Seoul, Colonel French commenced relief operations assisted by his staff as follows:—

No. of days operating	43
No. of families visited	1,186
No. of persons in Families	2,536
No. of hot meals supplied	1,562
(a) to men for work	1,106
(b) to women and children gratis	456
Total No. of meals (Rice & Beans) supplied for home cooking	9,221
Total No. of bundles of fuel supplied to families...	4,614

Beggar Boys

At the close of 1918 much had been written in the newspapers, and much more had been said, about the need of helping the beggar boys in Seoul. True this cause was one that called for serious thought and a helping hand, and for some considerable time Colonel French had been greatly exercised on their behalf, when by the generosity of a Japanese gentlemen, his plans for their relief were at last matured.

As the old year drew to a close, some Salvation Army Officers went out upon the streets between the hours of 10 and 12 p.m. in search of these poor unfortunates. One of the party reported, "At first we succeeded in finding two or three; we were at some disadvantage not knowing their places of abode for the night, but our difficulty was soon overcome by our

asking one of the boys we had captured, to take us to the places where the boys where tucked in for the night, and he was most happy to do so. What places we visited, what sights we saw. Could we have taken some outside friends with us their hearts would have bled as we gazed upon the forms of those young lives, some not even in their teens. Some were sleeping in small holes with old rice bags thrown over them, some in dustbins, (out of one dustbin we pulled as many as four young lads) some in fish boxes on the fish market, some under rubbish heaps on the provision Market. Going along in one of the stalls of the Market, in the dense darkness, feeling our way with our feet, we suddenly came across a peculiar bundle, so were inclined to pass it by as a heap of rubbish, but as it felt rather soft we investigated thoroughly this suspicious bundle, and found it contained a little boy of eight years old. We had a terrible job to awaken him but at last succeeding, added him to the number already captured, and so we went on till twenty-two were found.

While we were hunting for these boys we thought it was a big job, but soon found it very insignificant to what was to follow.

Each boy was given a haircut, then was taken to the bathroom, made to undress, his filthy rags were all burned, a good hot disinfectant bath was all ready, into which the boys were made to get and soak for a time. One could make no impression on their bodies by trying to wash them straight away by the usual process. After a good soaking the boys were each given a good scrape and rub down by our officers. (The boys themselves could make no impression upon the filth on their bodies, so other hands had to take the task in hand). We did not even recognise the boys ourselves after their bath, what a transformation! During the afternoon we had begged some clothes for the boys to put on after their old rags had been consumed by the flames, and it was quite a high time while sorting these things out to see the happy flashing eyes of the boys

as they eyed one another from top to toe in their new clean garb.

Well, we finished about 2-30 a.m. by marching these twenty-two lads into a large, well lighted, and delightfully warm room, and almost as soon as they laid themselves down, they fell into a peaceful sleep. Some of us could not help but shed a tear as we gazed upon these young lives, so full of glorious possibilities if given a chance."

Spiritual Operations

The general work of the Salvation Army in Korea during 1918 has largely partaken of the nature of enlarging and broadening the foundations, as well as strengthening the walls of the structure with a view to further advancement rather than the attainment of immediate success. Nevertheless there are substantial evidences of progress having been made during the year under review.

The following Statistics will be of interest as indicating the position at the end of 1918.

Officers, Cadets, and Employees	148
Corps, Societies, and Outposts	102
Senior and Young People's Local Officers	317
Corps Cadets	164
Monthly attendance Sundays	16,302
" " Weekdays	19,234
" " Young Peoples' Meetings ...	11,459
" Circulation Korean War Cry	4,600

CHAPTER XXI

SEVENTH DAY ADVENTIST MISSION

By C. L. Butterfield

The work of this mission for the year under review has been one of progress in all lines. Our shortage of workers both native and foreign was greatly felt and made it impossible to give as much attention to each of the churches and companies as should have been given. Still there was a gain in membership, more than one hundred being added by baptism.

The receipts in tithes and offerings for evangelistic work paid to the mission treasurer by Koreans alone, were 20% more than during the year 1917, making an average of Yen 5.66 per member. This amount, however, does not include such items as donations for church building, local expense of churches—such as fuel, light, and repairs, or money raised for local missionary work.

Tithing

Tithing is taught and enjoined upon all of our people throughout the world and we are pleased to see the members of the Korean church faithfully doing their part, with those of other lands, to give the gospel to all the world.

Literature Work

The printed page is recognized as one of God's agencies for giving the "gospel of the kingdom" to "all the world". We first began to print in the Korean language in 1909. Sabbath school lessons for senior and primary classes, tracts and pamphlets in about forty titles, four books, a missionary paper the "Signs of the Times", a church paper, and a song book both with

notes and without of 200 songs, constitute the matter published. The papers are both monthly, the "Signs of the Times a 32 page and the other a 16 page paper. During 1918 the average monthly subscription list for the "Signs of the Times" was 4470 and an average of 600 monthly out-put at 5070. The subscription price of this paper is Yen 1.50 a year.

It was estimated that fully 200 yearly subscriptions for the Signs had been taken by Buddhist priests. So the gospel of Jesus Christ was being preached in about 200 monasteries each month to the large number who visit those places.

The total literature sales for the year amounted to Yen 6,834.21. The largest part of these sales were made by the colporteurs who pay for their books and papers and make their living from their percentage.

Educational Work

One Ministerial class, one Higher Common School, four Primary schools, and the same number of "Kul Pongs" cover our full number of schools. The "Kul Pongs" and Primary schools averaged about 25 students each, the Higher Common School 60, and the Ministerial Class 6. In the Higher Common School eleven were in the fourth year class preparing to graduate in the spring of 1919.

At least one half of the students in the Higher Common school have made their way by industrial work given to them in the various lines offered. The experience thus gained will greatly help them as they pass out of school to meet the stern realities of life. Work is given in the following lines: dairying, horticulture, sericulture, poultry, and the raising of small fruit. During the winter rope and bag making are given for a time to fill in when there is no other work to do. So far this line—rope and bag making—has been at a loss to the school but the other lines are fully self-supporting industries.

The Ministerial Class has only been organized two years. Only such men are accepted into this class, as are, in the judgment of the Mission committee, men

who will develop into efficient gospel workers. They must have been members of one of our churches, in good standing, for some length of time and must also have a fair degree of education. Graduates of the Higher Common School are required to spend at least a year in the colporteur work before being admitted to this Class. Those attending pay all their expense of board etc., but all who satisfactorily finish the two-year course prescribed will then be sent out and given an opportunity to prove their ability and their call to the ministry. Eight were received into the class when it was organized but only five of the number did acceptable work.

Medical Work

The Dispensary-Hospital at Soonan has had a good year. Doctor Russell was able to devote most of his time to the work and an average of more than fifty patients visited the place for every day in the year. The work of the institution was almost self-supporting, and as the Doctor ministered to sick bodies he was also able to minister to many sin-sick souls and point them to the One who "heals all our diseases and forgives all our sins."

We rejoice and give praise to God for the advancement that has been made in the various lines of work during the year. We believe that our great need as missionaries, and the need of our native evangelists and pastors, is the infilling of the Holy Spirit which brings power to win souls to God.

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PART V

CHRISTIAN LITERATURE

CHAPTER XXII

BRITISH AND FOREIGN BIBLE SOCIETY

By Hugh Miller

The year just closed, although it will ever be memorable in the world's history as the one in which the "Great War" was brought to a close, has not been marked by any great events in Korea. While her adjoining neighbors have been seething with internal strife she has been free to develop her economic resources. The Korean landlords have been "coining money" while the poorer tenant farmers and wage earners have been hard hit by the high cost of living. This has affected Bible work. Besides this, paper and other materials used in making books have reached a very high figure and paper suitable for our work has been very scarce. In spite of unusual difficulties our stocks have been maintained and the work as a whole has been prosecuted much as in pre-war days although at a greatly increased cost.

Revision

Work on the revision of the Old Testament continues and progress is being made although to waiting eyes it seems so slow. The Chairman of the Board of Revisers, Dr. James S. Gale, read the following report at the last meeting of the Bible Committee.

"The Board of Revisers met formally December 4th and reorganized. Officers appointed were Chairman, J. S. Gale, Secretary, E. M. Cable, the other two members being Dr. W. D. Reynolds and Rev. M. S. Stokes. For about two weeks the Board worked daily, unconsciously coming to complete accord in regard to its task, the different members seeing perfectly eye to eye.

The general aim might be summed up in the expression, 'All the thought, no more, no less, in the language of the common people.'

Dr. Reynolds and Mr. Stokes being obliged to leave at the close of this period, delegated to Messrs. Gale and Cable the task of carrying on the work along the lines already agreed upon. With the exception of the interval of teaching one month and a half in the Theological Seminary in Pyengyang, the work was kept up till June 15th.

As to the nature of the work, I will repeat a remark made by Dr. Cable as we struggled over difficult passages, 'I wish we might have the whole Committee here till they could see just what is involved in a careful revision.'

I think I speak for the Board when I say that we do not desire in any way to call a halt in getting out new editions of the older translation if it seems necessary to the Committee, nor do we say just in what form we would like to see the Revised Version printed when finally completed. Time will decide as to just what is best. All that concerns the Board at present is to get out an Eunmun version that will speak the thought in the language of those who represent the intelligent common people."

Circulation The total circulation for the year is 604,841 volumes which is a decrease of 147,000 volumes compared with the previous year. This circulation includes Scriptures for the Koreans, Japanese and Chinese; for the blind and seeing; for those who could pay and for those who could not.

Colportage Our staff has been maintained as usual. We had an average of 144 men at work throughout the year.

The work among the Japanese has been more satisfactory than for some years. Early in the year we were able to secure the services of a Japanese student from Tokyo who has done good faithful work among his own people. We are hoping to see the results of his labours

in additions to the churches and a better understanding of the work of the Society.

We have not had a Chinese colporteur during the year but Scriptures are being circulated among the Chinese by the Chinese pastors.

Much faithful work is being done among the Koreans by the colporteurs and not until time is no more will we know the influence for Christianity that these men exert or the power of the book they circulate. To illustrate the work that is being done I append a graphic word picture from the pen of the Rev. F. G. Vesey of the Southern Methodist Mission.

"About five years ago two of my colporteurs working under the Bible Society were on a planned itinerary, visiting non-Christian villages, staying in wayside inns or farmers' houses, wherever they could find hospitality, a meal and a place to lie down. This latter always meant an opportunity to preach and distribute the Word. In the village of Unmooruni, late in the evening, they stopped at the house of one, a Mr. Yi Kai O, to whom they preached and eventually sold four Gospels. He was in no way infatuated with his visitors, their Message, their Books, but eventide was now upon them, so he asked them to stay the night, the nearest village being some distance off. They left next morning and their host was in no way cordial as they departed, not even asking them to return as is the custom in Korea.

"For four years those books were in that house, read very occasionally but last year somehow, secretly and marvellously the Seed took root. The desire to study and know them became a passion. Mr. Yi's hunger grew and grew, his longing increased, and his soul agony intensified until he got to the place where something had to be done. Not able to leave his home he despatched his son to the nearest magistrate's town where he heard a Jesus preacher lived. Mind you, during those four years no preacher or colporteur had visited his village. This ought not to have been so but the harvest is great and the laborers are few. At the town his son found the preacher's house and with the colporteur he returned

home. Here the Bibleman was treated with the greatest respect, received the hospitality of the home as if he were a relative, and stayed several days teaching the Way of Life more perfectly. The colporteur found that the man had not only sought the Savior for himself, but he had also read the Scriptures to his family, friends and neighbors, with the result that many were impressed and about fifteen were really converted to God. What an illustration of the truth of our Lord's parable.

"The Bibleman faithfully taught the family and friends, holding services, with the singing of hymns, all of which was greatly enjoyed by new believers, and the whole male population of the village came to the 'ceremony.' The people requested that their leader should return each Sabbath and conduct the service. They feared that they would commit some error if they attempted so serious a task, for they said they were infants and knew so little of Divine things. But the colporteur's time was too limited and demands on his services too heavy to undertake this, for the village was 13 miles distant from his home. He therefore made arrangements for several months that the circuit preacher and he should take alternate Sundays in visiting the new group of earnest seekers.

"Today we have a thriving church of fifteen members with a congregation of twenty or more each Sunday. This has all come about within the last year. When the misionary goes to the village the congregation increases to fifty or more. We are therefore hoping for greater developments in this place where we have found a gold mine of spiritual worth.

The fruit of Bible work in Korea is seen in the extension of God's Kingdom everywhere, and especially in the dark neglected villages where the low straw roof huts are becoming the homes of blessing, peace, and praise."

CHAPTER XXIII

THE KOREAN RELIGIOUS BOOK & TRACT SOCIETY

By Gerald Bonwick

Chairman—Rev. J. L. Gerdine, Recording Secretary—Miss L. E. Frey,
Treasurer—Mr. Hugh Miller, General Secretary—Mr. Gerald Bonwick.
Offices—The Tract House, Seoul, Korea.

Constitution

The Korean Religious Book & Tract Society is the only institution in Korea engaged in the publication and distribution of Christian Literature, apart from the Bible Society. Its object is to promote the production and circulation of religious books and tracts and healthy literature throughout Korea. The Board of Trustees is elected in part by the contributing Missions and in part by the Membership of the Society which consists of 253 members for the current year. This is almost all the missionaries on the field. The Trustees have the sole control of the affairs of the Society, most of the actual work being done through an Executive Committee elected from its number and including the officers of the Society.

Circulation

The year under review has been one of steady progress and organization on the part of the Society. In spite of the growing cost of production our publications and sales have increased very satisfactorily. Almost two million copies have been distributed (30% increase) and copies published numbered 1,293,000 (25% increase). Other items in our vital statistics show similar progress.

Sunday School Literature

These are published and distributed by the Society on behalf of the Federal Council and constitute an important part of the annual circulation of Christian

literature. Our S. S. Lessons for 1919 follow the International Uniform Course in America for 1917 and are issued in three grades. For the first time a Teacher's Supplement has been issued as an additional volume and has been so much appreciated that we expect to make it a regular part of the yearly output. Sales effected are as follows:—

	Printed	Sold
Primary Grade 10 sen	5,000	2,300
Junior Grade 10 sen	5,000	2,500
Senior Grade 16 sen	25,000	24,500
Teacher's Supplement 8 sen... ...	4,000	3,450

Newspaper and Magazines

The *Christian Messenger* has seen a steady year of work, with a subscription list almost stationary. This now stands at 3,370 as compared with 3,000 last year. Considerable efforts have been made to create interest in the paper but the bad postal arrangements in many parts of the country cause the delivery to be irregular and therefore discourage the subscribers.

The *Presbyterian Theological Review*, of which the Society is the publishing agent, is a quarterly magazine recently established by the Theological Seminary of the Presbyterian Church of Korea. It has met with very gratifying success, very largely due to the untiring efforts of Dr. C. A. Clark. We have received over 2,400 annual subscriptions during the first year.

The *Bible Magazine* is a new bi-monthly published by the Society for the use of preachers and teachers, Bible-women, colporteurs, and Bible students in general. The Rev. J. A. Jaffray of Wuchow, China, has published a similar magazine in China for some years and he is giving general support to the Korean edition, of which Dr. J. S. Gale is the editor. The first number was issued in February and about 1,400 subscriptions were obtained for the first year.

The *Sunday School Magazine* is the latest publication of the Society in the way of magazines. It is issued quarterly and deals with such matters as Sunday School organization, child psychology and methods of

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PART VI

WORK AMONG JAPANESE IN KOREA

CHAPTER XXIV

CHRISTIAN WORK AMONG THE JAPANESE IN KOREA

By F. Herron Smith

General

In spite of many untoward conditions, the year 1918 witnessed the continued and steady growth of the work among the Japanese in Chosen. The dearth of workers is felt everywhere throughout the Japanese Empire, but it is felt especially over here where living conditions are not so pleasant as in Japan and where at all times it is difficult to secure and keep evangelists to man our churches. At present the Presbyterian churches at Fusan, Ryuzan and Kunsan, the Congregational church at Chinnampo, the Anglican church at Seoul and the Methodist church at Koshu are without pastors. The great prosperity of the country has drawn many of the young men who should enter the ministry into business, so that when the older men drop out, there is no one to take their places. During the year under review there has been no special campaign of any kind, but the total gain in membership, 464, is the largest ever registered. One of the most hopeful things that has occurred was the action of the Federal Council of Korea, asking that the Southern Methodist and the Northern and Southern Presbyterian Boards each place a family in Korea for missionary work among the Japanese. It is reported that the Northern Presbyterian Board has already taken action and that the Rev. and Mrs. Wm. C. Kerr have been designated for this work. They are now in Japan studying the language and preparing for their task. We assure them a most hearty welcome.

Congregational Church

The Kumiai Church has opened work in two new cities during the year, Taiden and Mukden. At Taiden a Government Middle School has been lately established and as in addition it is a railroad center, it is sure to become an important Japanese city. The Rev. T. Miyagawa has charge of the newly formed group and of Kokei where land has recently been purchased for a church at the price of ¥1650. At Mukden in Manchuria, an interesting experiment is being tried. The Rev. S. Kimura, well known as the Billy Sunday of Japan has gone there for a four months campaign. The group was organized in December by the Rev. T. Yamamoto, but no pastor was then available. It is thought that the Rev. Kimura can secure a great number of seekers as well as arouse any Christians who may be in Mukden, and in this way a new pastor may start from the first with a strong congregation. The Rev. T. Yamamoto, who has given many years to both Japanese and Korean work in Chosen, has been transferred to Tokyo and will serve as the assistant of Dr. Ebina, the great preacher and editor.

Presbyterian Church

In spite of the loss of several pastors the Presbyterian Church continues its steady growth, The most interesting development of the year was the organization of a second church in Seoul by the Rev. Y. Inoguchi, who was formerly the pastor of the strong central church. The new congregation has rented a house on the broad street in front of the Gendarme Headquarters and begins its life as an independent church financially. There is surely room in Seoul for several more Japanese churches.

Anglican Church

The work of the Seikokwai is still greatly hindered because of the lack of workers. Now that the war is over it is expected that the missionaries who have been in war service will soon return. The Rev. J. B. Simpson, who spent some years working for the Japanese in Chosen is expected back in August.

Methodist Church

For several years past the great need of the Methodist Church in many places has been for permanent property. Rented quarters are never very satisfactory, especially when likely to be sold at any time. During the past year great progress has been made along this line, the native churches furnishing nearly all the money. At Chinnampo a very good property just in front of the Post Office was purchased. This provides both a church and a parsonage. At both Haiju and Kanko good plots of land with roomy Korean buildings have been purchased. The buildings have been adapted for use and are proving very satisfactory. At Fusan a large, two-story, foreign style building, formerly used as a hospital was purchased. The doctor's house serves admirably for a parsonage and the lot is exceedingly well located. The purchase price was ¥6700. Building projects are under way at Koshu and Chemulpo. There are many Methodist Christians in Dairen, and we have long wished to begin work there, but were never able to do so till this spring. The Rev. H. Kihara, the pioneer who founded the work in Chosen has been sent to begin work in South Manchuria and at the time of writing is busily engaged in making a beginning at Dairen.

Statistics For The Japanese Work In Chosen

	Nihon Kirisuto Kyokai. (Presbyterian.)	Kumiai Kyokai. Congregationalist)	Nihon Mesojisuto Kyokai. (Methodist.)	Sei Kokwai. (Anglican.)	Total
Japanese Preachers	6	4	10	3	23
Foreign Missionaries	—	—	2	4	6
Church Organizations	9	5	9	4	27
Church Buildings	7	3	7	4	21
Full Members	1277	587	669	286	2819
Catechumens	—	38	161	160	359
Total Membership	1277	625	830	446	3178
Gain for One Year	373	45	26	20	464
Contributions	¥13047.37	¥7027	¥8729.55	¥1203.57	¥30007.50
Number of Sunday Schools	12	7	17	2	38
Number of Teachers	49	21	67	5	142
Number of Pupils	573	618	1071	80	2342

List of Christian Workers Among the Japanese in Chosen

Akizuki Itasu	Nihon Kirisuto Kyokai	Keijyo
Inoguchi Yasuo	„	„
Takenouchi Konari	„	Mokpo
Sato Shigehiko	„	Shingishu
Yoshitake Gou	„	Heijyo
Kobayashi Makoto	„	Taikyu
J. B. Simpson	Sei Kokwai	On Furlough
E. H. Arnold	„	Keijyo
Shiozaki Nobuyoshi	„	Fusan
Miss Elrington	„	On Furlough
Miss Kurose Fumi	„	Fusan
Miss Grosjean	„	Keijyo
Miss Inaba	„	Taikyu
Koki Keikichi	Kumiai Kyokai	Keijyo
Miyagawa Tomonosuke	„	Taiden
Watanabe Morishige	„	Heijyo
Yonemoto Jutaro	„	Taikyu
Watanabe Tsuneyoshi	„ (Korean Work)	Keijyo
Takahashi Takazo	„ „	Heijyo
Nakamura Kinji	Nihon Mesojisuto Kyokai	Keijyo
F. Herron Smith and Wife	„	„
Nakayama Chujo	„	Fusan
Watanabe Suian	„	Taikyu
Mori Sakuichi	„	Jinsen
Okayasu Keisuke	„	Kaishu
Norisue Yutaka	„	Heijyo
Sekita Toranosuke	„	Chinnampo
Enomoto Taiji	„	Genzan
Yonekura Jikichi	„	Kanko
Okumura Chutaro	„	Ranan
Niwa Seijiro	Y. M. C. A.	Keijyo
Miyata Morie	R. R. Y. M. C. A.	Ryuzan
Ensign Ishijima	Salvation Army	Keijyo

KOREA

PART VII

OBITUARIES

CHAPTER XXV

OBITUARIES

I.—MISS MILLIE M. ALBERTSON

The Woman's Bible Training School in Seoul suffered a severe shock when the news came on February 1st that the beloved principal and founder of the school had gone Home on December 24th. Those who bade her farewell last June little dreamed that would be the last farewell. She was apparently in normal health through the summer months and had been resting in the home of her parents until sometime in October, when she was called to Pennsylvania to help care for her mother who was seriously ill. About the middle of November as her mother began to gain she herself was taken suddenly and violently ill. She gradually grew weaker and weaker until she passed on to the Great Beyond to meet Him who was to her "All in all." Through years of toil and labor she had brought the school from seven up until she had seventy students; from the starting of the school in a small Korean mud hut until she had completed the lovely building which stands on the hill that shall send out its light throughout all Korea.

She had a deep religious experience, a strength of character which comes only through contact with the Christ. How she loved Him and longed for those for whom she was working to have that same love in their hearts for Him.

It seemed so fitting since she had requested that Bishop Welch preach the funeral service, thinking he was in America, that he should be present to conduct the memorial service for her here. He spoke of the sunshine in her life, how that one was impressed upon first

acquaintance with her sunshine. Also of the fact that no matter how hard the task, or how serious a problem with which she was grappling he had never seen her gloomy, but through it all she had shown out that sunny disposition which was so characteristic of her.

He spoke of her work and said that the students and Koreans whom she had taught for the past ten years were a memorial to her. In this service a Korean pastor spoke. He said there were many qualities in her to be admired. He told of her love and devotion to the Korean people. When once she had become acquainted with and interested in a student, she labored with her to bring out the very best that was there and after graduation she sent once a month a letter of exhortation and encouragement to her. He said he was also impressed by her love for her Saviour, many times she had told him of her call to Korea, and had spoken words of encouragement and cheer to him.

She was a born leader, always so helpful to those with whom she was working, ready to solve their difficulties and help them on to a higher plane. The spirit of comradeship among the teachers was beautiful. It came through that unselfish spirit that never once thought of seeking her own advancement, but like her Saviour she, went about doing good to others. She has gone, but her influence will remain throughout the years, not only moulding the future of the Bible School, but of a large portion of the womanhood of Korea. We can only say "Our loss is her gain."

II.—MISS FANNY FISHER CLELLAND

Another of Korea's Missionaries has passed beyond the veil that hides from us, for a while, the glory and blessedness of the eternal. Less than two years ago Miss Fanny Fisher Clelland came to join the Chosen Mission of the Presbyterian Church, U. S. A. Soon after her arrival she entered upon her duties as Principal and Matron of the School for Missionaries' Children located in Pyeng Yang, and gave uninterrupted service until the last of February when she was attacked by the illness that terminated in her death on March 11th, 1918. Miss Clelland was a woman of mature years, and had given to the Church in America, of which she was a member, a life-time of service before she heard and responded to the call from Korea. She was a true Missionary long before the way opened up for her to come to the foreign field. As a member of Broadway Presbyterian Church, Rock Island, Illinois, she was particularly interested in the Young Women's Missionary Society and was for years its leader. She also took an active and leading part in the philanthropic and missionary organizations of her Church.

Always deeply interested in missions the year and a half spent here, on the foreign field seemed to be the perfect completion and crowning of her life of Christian activity. It was given her to accomplish more in a short time than is given to most. Miss Clelland's loving, generous heart took in everyone. She was interested in all work for the Master. She carried good cheer and fellowship wherever she went, making the days brighter for many. Her merry laugh was contagious. She was full of fun and good humor, and enjoyed a joke thoroughly, especially one at her own expense. She was also very sympathetic and anyone's trouble touched her deeply, yet she was always very wise in her giving of help. She never seemed so happy as when doing something for some one else.

Her activities were unusually varied as the great throng at the funeral service indicated. In her cheery

way she mothered the children in the dormitory, also taught English in the College and lace-making at the girl's school. On Saturday afternoon, she had a class in English for Japanese children, thus forming a very strong link of friendship with them and their parents. Not the least conspicuous among her friends at the funeral, was the ragged, dirty delegation of little waifs from her Pigville Sunday School, (known as "heathen") the wicked little village where pigs predominate. One could always count on Miss Clelland's readiness to help wherever needed, whether it were a community or a personal call. She had time for all who came. As mother in the Dormitory one would think her time would be too full for other things but making it a point to be home when the children were there, she planned her other work so that it came while the children were at school. As a sample of the extra things she did, she catalogued the College Library and taught the boys a simple system of library methods and also helped to arrange the reading room more attractively. She carried on a very extended correspondence, thus keeping many at home in touch with the work in Korea.

The thronging crowd at the funeral service was an eloquent testimony to Miss Clelland's life of devoted service to Christ. Not only was the Dormitory, where the service was held, crowded with American, Korean and Japanese friends, both adults and children, but there was a large company in the yard that could not crowd in. All were eager to pay their last respects to one whom they loved,—one who had loved them with whole hearted devotion.

Our deepest sympathy goes out to her relatives and many friends at home in their bereavement. We only pray that they may take comfort and courage through the knowledge that the life-long ambition of her heart to serve as a missionary of the Cross was at last granted and that this service, though extremely short in point of time, has proved an inestimable blessing to scores of Koreans and Japanese as well as to missionaries and their children.

III.—WILLIAM H. FORSYTHE, M. D.

Resolutions adopted by the Korea Mission

The Korea Mission of the Southern Presbyterian Church in session at Soonchun, has just learned through the papers and home letters of the death of the beloved physician and missionary co-worker, Dr. W. H. Forsythe.

Although spending but a few years in actual service on the foreign field, few workers, if any, made so deep an impression on the minds of both native and foreign, nor was this peculiar to the foreign field, for wherever he went at home, those who were privileged to meet him or hear him, think of him as Christ said of John, "A burning and a shining light."

Possessing a strong personality and great strength of will, he was with it all a Christian knight whose every thought was for the weak and helpless. The sick, infirm, aged, helpless children, outcasts, lepers,—these were the ones to whom his great heart went out constantly, but most of all, for those who did not know the saving power of Christ he literally burned out for God. Untiring, unceasing, always agonizing in prayer, he bore the sins and sorrows of the world on his heart, in such a way that the Koreans who knew him speak of him to this day as "The Jesus man," or "Jesus again among us."

No-one was ever allowed to leave his presence without a word of prayer and no-one who ever heard him pray can forget how he poured out his soul to God, nor can they forget his broad sympathies and how his great heart took in literally the whole world, as he prayed for all parts, all causes, and did so with an intelligent knowledge of their needs, praying for individuals by name at home and abroad.

Few had learned in the School of Prayer as he had, hence few wielded as large a power in so short a time. He literally loved not his life unto the death. With Paul he could say "For me to depart and be with Christ is far better."

Knowing the great bodily weakness and extreme hunger and thirst he was called upon to endure for the past few years, we cannot but rejoice that his spirit has found release and that free from the sick body, he has been crowned in the presence of the Lord.

As those who are left to carry on the work, we shall endeavour to give ourselves anew to prayer and the ministry of the Word and learn anew the ministry of intercession as the essential pre-requisite to a life of power and fulness.

Be it therefore resolved: that we thank God for his years of consecrated labor in work and intercession;

That we extend to his mother and sister, whom he loved with a rare and beautiful devotion, our earnest prayers on their behalf;

That a page of our minute book be dedicated to his memory;

That a copy of these resolution be sent his mother and home papers.

IV.—MRS. B. S. LUCKETT

For many of us the last days of the summer were saddened by the news that Mrs. B. S. Luckett had been called away from us to her new Home. We knew that she had looked forward to this call for years and that it was with great joy she went to be with her loved ones, but those who loved her will feel that there is a lack which cannot be met until we meet her again. Few of us can claim the love of such a circle of friends as hers. Far beyond her own home friends were the girls of the Florence Crittenden Homes, the Mountain Whites, Negroes, Koreans, Japanese, and many missionaries and their children. She gave herself for all of these. The beautiful Luckett home in Pyengyang stands as a memorial but there are other beautiful memorials which shall testify of her through all eternity and of one of these I want to tell you.

Who has not heard of Pigville, that vile little village just without the city of Pyengyang? A village to which the pigs of the city had been banished and the vileness of the swine seemed to have entered into the owners of them. At any rate there could scarcely be found a more wicked village.

At some time during Mrs. Luckett's life in the school for missionaries' children in Pyengyang Dr. McCune held revival services there. He asked each person to bring an unbeliever to a certain service. Mrs. Luckett with her cook as interpreter went down to Pigville to find some one who would go. You know that was not easy! But after many doors had been shut in their faces they found one old woman who would go. That little old woman was converted that night. She moved away from the village to better surroundings. Mrs. Luckett had had two visions, one of the awfulness of the sin in that village and another of the transformation Jesus Christ could work there. From that time on her time and thought were given to Pigville. With the foreign children to talk for her and a Korean college student as evangelist she organized a heathen Sunday

School. Mrs. Luckett would seize upon missionaries in their spare minutes and persuade them to go on a preaching tour in Pigville. One house she never allowed them to miss was the wine house. For that home she and the missionary children continued in prayer. The old woman of the house railed and stormed at them furiously and spurred her small son on to make trouble. He always came to Sunday School and always made his presence known. The old father considered Christianity beneath his notice and refused to listen to it. Strange to say, however, they allowed their attractive young daughter to do as she pleased and she pleased to come to Sunday school. She was a lovely girl of about sixteen, a lily in that sluggish mine. She wanted a hymn book and a Bible. Her brother also wanted a hymn book and got it so that he could tear it up in our presence. I do not know that she was the first convert but there was none over whom Mrs. Luckett rejoiced more, for it seemed as though her sweet soul and body had just been snatched back from the brink of evil. Pobai soon went to live with her grandmother in the city and every Sunday they two were seen together in the learners' class. Before long the old father told us that he was going to sell out his business and "believe" but for some time his old tartar of a wife would not let him. Now, however, that house is a wine house no longer.

The pigs have been moved from Pigville but that is not the only reason why the village deserves a better name. A chapel is being built there as a result of the work Miss Clelland carried on after Mrs. Luckett went to America.

I met Pobai on the road just a few days ago. I had not seen her for months for she had married and was attending another church. Her tiny son was tied to her back and he was a sweet, clean little fellow, too. Is there a greater reward that any of us could wish than the knowledge that we had been the instrument used of God to save that soul which has become so sweet and may be so useful in the kingdom of heaven? "They that turn many to righteousnesss shall shine as the stars for ever and ever.

V.—MRS. ELIZABETH F. WHITING

For the first time Chairyung Station was called upon to part with one of its workers in the person of Mrs. Whiting, who was called to her rest on October tenth, 1918.

For many years she had been suffering from heart disease, which made her a semi-invalid. But throughout all that time she was anxious to work for the Master, not only as much as her strength would allow, but often beyond her strength. A weekly class for the women Sunday-School teachers, calling regularly on the members of the church, and superintending one or two Bible women were some of her regular tasks. She also organized a Women's Missionary Society in the Chairyung church, of which she was the President to the last. And for several years she carried on a Bible Correspondence Course, sending out lessons to more than a thousand women annually.

Two years ago her sickness took a sudden turn for the worse. Serious complications seemed to indicate almost certainly that her earthly career was to end soon. But once more what medical science could not do God did. The prayers of her family and friends, as well as her own faith, were rewarded by a miraculous recovery. After that, while not as well as formerly, she still was able to take up all her home duties, entertain guests, travel, and take a share in the social life of our small community. Though obliged to give up the work that required leaving the house, she continued her correspondence course and the preparation of programs for missionary meetings.

Toward the end of this summer she began to grow worse and her life began rapidly to ebb. For two months it was a struggle bravely borne but painful to behold. As the weakness of her heart became such that it was necessary for her to be supported in a sitting position day and night, while some one had to constantly fan her to ease the breathing, she began to wish that the end would come soon so that she might cease to be a

burden. But throughout the long weeks of extreme suffering never was a complaining or murmuring word heard to escape her lips. On the contrary, in the midst of terrible struggles for breath and intense pain in her dying limbs, she kept repeating verses of Scripture and asking for hymns. Those most often requested were, "All the way my Saviour leads me," "Christ my All," and the "Glory Song." She longed to go home and be be with the Lord she loved, but her great regret was that she would leave her husband alone. Their sweet fellowship both in their home life and in their spiritual life had always been beautiful to behold, aud one of the last things she was heard to say to him was, "You've always been my spiritual guide."

She had previously expressed her hope that when God called her it would be a sudden call, so that her loved ones would not have to look back upon a long sickness and suffering. But God, in His providence, did not permit that—possibly in order that she might teach us the lesson of sweet and ungrudging resignation in the midst of great pain. Those who attended her could not help feeling that God's own presence was very near in the sick room.

At the noon hour of a glorious autumn day she entered into the rest she had seen by the eye of faith. It was sad to lose her, but it was a great blessing to have had her with us, for her life touched the hearts and deepened the faith of all who knew her. And her work has not stopped. She is doing the Master's bidding in a service higher and purer.

"She being dead yet speaketh."

JAPAN AND KOREA

APPENDICES

APPENDIX I

THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

I.—CONSTITUTION AND BY-LAWS

ARTICLE I.—NAME

This Conference shall be called the Conference of Federated Missions in Japan.

ARTICLE II.—FUNCTIONS

1. This Conference shall serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co-operative enterprises. On application of interested parties, and in cases of urgent importance of its own initiative, the Conference may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or co-operation on the part of two or more missions for any or all of the above forms of missionary work, and in general.

(c) With a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the co-operating missions.

2. The work of this Conference may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of co-operative evangelistic effort, and

(c) In securing joint action to meet emergencies affecting the common interests of the co-operating missions.

3. In serving as a means of communication between the co-operating missions the Conference shall be authorized to publish at least once a year a record of social and religious conditions and progress.

Article III.—Basis of Representation

1. This Conference shall be composed of representatives of as many of the evangelical* Christian missions in Japan as may choose to co-operate with it on the basis set forth below:

(a) Missions having from five to nine members (including wives) shall be entitled to one representative.

(b) Missions having from ten to nineteen members shall be entitled to two representatives.

(c) Missions having from twenty to twenty-nine members shall be entitled to three representatives.

(d) Missions having from thirty to forty-nine members shall be entitled to four representatives.

(e) Missions having fifty members or more shall be entitled to five representives.

(f) Missions having less than five members may be represented by one corresponding member who shall possess all the rights of a full member except that of voting.

(g) Unless a vote by missions is called for by at least two representatives, voting shall be by the ordinary method.

(h) When a vote by missions is called for by two or more representatives the votes of each representative shall count in ratio to the number of representatives sent by his, or her, mission.

2. Two or more missions without regard to their

* The term "evangelical" as used in this article includes, by common consent, those outstanding doctrines of the Christian faith that are held by the churches to which the bodies holding membership in this Conference severally belong—the doctrines comprehended in St. Paul's words found in Titus 2: 13 (R. V.) "Our great God and Saviour Jesus Christ."

size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3. The full members and the corresponding members shall be the media of communication between the Conference and the missions, or groups of missions, which they respectively represent.

4. The members of this Conference shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

5. Each of the Bible Societies and the Book and Tract Society shall be entitled to representation in the Conference, irrespective of the number of their representatives on the field.

Article IV.—Withdrawal

A mission may at any time withdraw from co-operation with the Conference by notifying the secretary in writing of its decision to do so.

Article V.—Officers

The officers of this Conference shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

Article VI.—Meetings

1. Regular meetings of the Conference shall be held annually at such times and places as the Conference shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members, representing at least three missions or groups of missions, shall so desire.

2. A quorum for the transaction of business shall

include representatives from at least two-thirds of the co-operating missions, or groups of missions, having full members.

Article VII.—Expenses

1. The ordinary expenses of this Conference, including the cost of attendance of full members at its meetings shall be met by an annual levy upon the several co-operating missions of ¥30 for each full member of the Committee.*

2. Extraordinary expense shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

Article VIII.—Amendments

Amendments to this Consitution may be proposed at any time either by the Conference or by any one of the co-operating missions, and said amendments shall take effect when the missions, represented by not less than three fourths of the full members of the Conference shall have given notice to the secretary of their consent.

BY-LAWS

1. All meetings shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. The following Committees shall constitute the Standing Committees of the Conference.

1. Executive Committee.
2. Continuation Committee.

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* It is understood that traveling expenses to the annual meeting shall be interpreted as including second class rail fare with sleeper when necessary. In the case of sub-committees the chairman or whoever may be appointed to report for the committee at the annual meeting shall, if not a member of the Conference, be eligible to receive travel expenses.

3. Christian Literature Society.
4. Board of the Evangelist.
5. CHRISTIAN MOVEMENT.
6. Social Welfare Committee.
7. Christian Education Committee.
8. Survey and Occupation Committee.
9. Sunday School Committee.
10. Sunday School Specialist.
11. International Peace Committee.
12. Statistician.
13. Publicity Committee.
14. Board of Examiners Japanese Language.
15. Representative Board of Directors Japanese Language School.
16. School for Foreign Children.
17. Necrologist.

It shall be the duty of the first named committee to authorize the disbursement of funds, to provide for the next annual meeting, to appoint a special business committee for each annual meeting, and attend to all other *ad interim* business not otherwise provided for.

5. A call for a special meeting shall be issued at least one month in advance of the meeting, and except by the unanimous consent of those present, the business shall be limited to that stated in the call.

6. The secretary shall furnish each member of the Conference with copies of the proceedings of each meeting of the Conference.

7. These by-laws may be amended by a two-thirds vote at any regular meeting.

OFFICERS AND COMMITTEES, 1918–1919

Officers

Chirman	William Axling
Vice Chairman	A. K. Reischauer
Secretary	A. Oltmans
Treasurer	W. P. Buncombe

Executive Committee

Wm. Axling	A. D. Berry
A. K. Reischauer	S. H. Wainright
A. Oltmans (ex off.)	P. A. Davey
W. P. Buncombe	J. Merle Davis
Miss M. L. Matthew	

Continuation Committee

Term Expires 1919

Wm. Axling	R. D. McCoy
G. M. Fisher	G. M. Rowland
Bishop H. J. Hamilton	

Term Expires 1920

G. W. Fulton	D. R. McKenzie
J. C. Mann	Miss M. A. Robertson
Bishop H. Welch	

Term Expires 1921

H. W. Myers	Wm. Imbrie
J. G. Barclay	C. K. Lippard
Miss O. I. Hodges	

Education Committee

R. C. Armstrong	A. Walvoord
H. B. Benninghoff	A. D. Berry
A. K. Reischauer	D. B. Schneder
Miss C. B. DeForest	Miss L. L. Shaw
Miss N. P. Gaines	Miss M. A. Robertson

Sunday School Committee

B. T. Schwab	(H. E. Coleman)
Mrs. G. P. Pierson	Miss Bosanquet
Miss R. D. Howard	E. F. Zaugg
H. W. Myers	B. F. Shively
W. T. Callahan	D. S. Spencer
D. Van Strien	D. Norman
C. B. Tenny	Miss L. Mead

Publicity Committee

S. H. Wainright	E. N. Walne
H. Brokaw	R. M. Millman
J. E. Knipp	Miss Patterson

International Relations

G. Bowles
K. E. Aurell
Miss O. I. Hodges
Miss Bosanquet
A. K. Reischauer
B. F. Shively
D. B. Schneder
A. Oltmans
F. Parrott
Bishop Welch
K. S. Beam
D. Scudder
W. M. Vories
C. J. L. Bates
J. M. T. Winther
W. E. Parsons
C. W. Rawlings

Christian Literature Society

Term Expires 1919
Wm. Imbrie
G. M. Fisher
J. G. Barclay
Miss Bosanquet

Term Expires 1920
E. N. Walne
Bishop Hamilton
J. H. Pettee
Miss E. Campbell

Term Expires 1921
A. D. Berry
J. C. C. Newton
C. Noss
Miss C. A. Converse

Executive Secretary

S. H. Wainright

Editors of "Japan Evangelist"

H. B. Benninghoff
A. K. Reischauer
T. D. Walser
Miss E. Campbell
E. T. Iglehart
Miss Bosanquest
A. Jorgensen

Committee on Evangelism

H. V. S. Peeke
F. W. Heckelman
C. K. Lippard
W. P. Buncombe
G. P. Pierson
T. A. Young
D. Norman
C. W. Iglehart
S. M. Erickson
F. H. Smith
G. W. Bouldin

Editors of "Christian Movement"

E. T. Iglehart
W. A. Stanford
(Representative from Korea)
J. M. Davis
W. C. Seiple

Social Welfare Committee

George Gleason
J. M. Davis
W. M. Vories
W. H. Erskine
Wm. Axling
Mrs. Pierson

T. E. Jones
Miss M. L. Matthew
Miss Bauernfeind
D. S. Spencer
Miss Archer
Miss Adams
Miss Blackmore

STATISTICIAN

C. P. Garman

TOKYO GRAMMAR SCHOOL

E. T. Iglehart
W. E. Hoffsommer
H. B. Benninghoff

KOBE SCHOOL-VISITORS

Mrs. E. S. Cobb
D. A. Murray

EXAMINERS JAPANESE LANGUAGE

H. V. S. Peeke
H. H. Coates
Miss Bosanquet
W. G. Seiple
H. Lindstrom
E. N. Walne
G. M. Rowland
H. W. Myers
P. A. Smith

DIRECTORS OF LANGUAGE SCHOOL

1919 Miss O. C. Lindsay
1920 L. D. Oliphant
1921 H. H. Coates
W. P. Buncombe
Wm. Axling

NECROLOGIST

H. Topping

DELEGATE TO FEDERAL COUNCIL, KOREA

A. Oltmans
E. N. Walne (Alternate)

APPENDIX II

CHRISTIAN SCHOOLS IN JAPAN

PREPARED BY C. P. GARMAN

N. B.—The order followed is—Name of city or town:—Name of School;—Denominational Affiliation, indicated by abbreviations corresponding to those of the Missionary Directory;—Location of the School (within the given city or town);—Name of the person to whom application for information may be made (in the case of names of missionaries reference should be made to the Missionary Directory for the address which is generally quite different from the address of the school itself.);—Date of founding of the school;—Enrolment of the school. Superior figure "1" means that no report was received and last year's enrolment is given.

KINDERGARTENS

Hokkaido

Hakodate Ku, Charity Yochien (*M. E. F. B.*) Kaigan Cho, Miss Lora C. Goodwin	1916	39[1]
Hakodate Ku, Iai Yochien (*M. E. F. B.*) 53 Moto Machi, Miss Lora C. Goodwin	1913	03[1]
Otaru Ku, Rose Yochien (*P. N.*) Miss C. H. McCrory ...	1897	60

Hondo

Akita Shi, Akita Yochien (*F.C.M.S.*) 16 Nakanaga Machi, Miss Rose Armbruster...	1906	68
Akita Shi, Gaylord Hart Mitchell Memorial Yochien (*P. E.*) 60 Hondo, Atago Cho, Miss Kinsley	1904	46
Akita Shi, Narayama Yochien, (*R.C.*) Narayama, Sister Pia (closed temporarily)	1908	—
Aomori Shi, (*P. E.*) 127 Ura Machi 1 Hashimoto, St. Mary's Yugikwai Deconess Newbold	1908	20
Ashikaga Machi, Tochigi Ken, Yuai Yochien (*K.*) Mr. Teisuke Harada	1902	66[1]
Atsuta Machi Aichi Ken Shinsei Yochien (*M. P.*)	1918	44
Edosaki Machi, Ibaraki Ken, Edosaki Yochien (*E. A.*) Miss N. Berner	1916	36
Fukui Shi, Fukui Eikwan Yochien (*M. C. C.* Mrs. C. P. Holmes	1910	38
Gifu Shi, Meido Yochien (*M. S. C. C.*) Miss Archer... ...	1915	19

Gifu, Misono Yochien (*P. S.*) Miss E. O. Buchanan... ...	1918	36
Gunge Machi, (*M. E. S.*) Gunge Yochien, Rev. W. K. Matthews	1913	55
Hachinohe Machi, Aomori Ken Hachinohe Yochien (*P.E.*) Shimo Bancho, Miss Michi Okano	1910	45
Hamamatsu Machi, Shizuoka Ken, Tokiwa Yochien (*M.P.*) Miss Olive Hodges	1906	43
Harada, Hyogo Ken, Shojin Yochien (*M. E. S.*) Rev. W. K. Mathews	1904	80
Haraichi Machi, Gumma Ken, Sekishin Yochien (*K.*) 2429 Haraichi, Mrs. Sute Ota	1903	28[1]
Hirosaki Shi, Aiko Yochien (*M. E. F. B.*) Miss Winifred F. Draper	1908	59[1]
Hirosaki Shi, Alexander Memorial Yochien (*M. E. F. B.*)..	1898	63[1]
Hiroshima Shi, Hiroshima Girls' School (*M. E. S.*) Miss M. M. Cook,		
Fuzoku Yochien, No. 1	1891	78[1]
Frazer Yochien, Fuzoku, No. 2...	1896	48[1]
Mattoba Yochien, Fuzoku No. 3	1910	20[1]
Koi Cho Yochien, Fuzoku No. 4	1907	40[1]
Grace Whitney Hoff Free Yochien, Fuzoku No. 5..	1912	30[1]
Iida Machi, Nagano Ken, Iida Yochien (*L. E. F.*) Higashino, Miss J. Nylund...	1913	60
Isohama, Ibaraki Ken (*A. F. P.*) Yochien, Alice Gifford...	1918	35
Iwatsuki Machi, Saitama Ken, Iwatsuki Yochien (*R. C. U. S.*) Miss Katsu Suzuki	1917	13
Kamakura Machi, Kanagawa Ken, Kamakura Yochien (*M. E. F. B.*) (Flora Best Harris Memorial) Miss R. J. Watson	1909	42
Kanazawa Shi, Baba Yochien (*M.C.C.*) Miss I. Govenlock..	1904	74
Kanazawa Shi, Futaba Yochien Miss M. Humphreys (*P.E.*) 7 Shimo Ishibiki Cho...	1912	37
Kanazawa Shi, Hokuriku Jo Gakko (*P. N.*) Fuzoku Yochien, No. 1, Honda Machi, Miss J. M. Johnstone ...	1885	100
Kanazawa Shi, Kawakami Yochien (*M. C. C.*) Miss I. Govenlock	1900	41[1]
Kanazawa Shi, Shirokane Cho Yochien (*M. C. C.*) Miss I. Govenlock	1913	61[1]
Kawagoe Machi, Saitama Ken, Hatsukari Yochien (*P. E.*) Rev. S. Tai	1901	50
Kobe Shi, Lambuth Memorial Yochien (*M. E. S.*) 23 Kita Nagasa Dori, 4 chome, Miss A. B. Williams...	1912	49
Kobe Shi, Ninomiya Yochien (*P. S.*) Ninomiya Cho, Mrs. S. P. Fulton	1911	60
Kobe Shi, Nunobiki Yochien (*P. S.*) Kano Cho, Mrs. W. H. Myers	1910	30[1]
Kobe Shi, Sei Kazoku Yochien (*R. C.*) Shimoyamate Dori, 8 Chome	1963	157[1]
Kobe Shi, Shoei Yochien (Glory Kindergarten) (*A. B. C. F. M.*) Nakayamate Dori, Miss A. L. Howe	1889	64
Kobe Shi, Shoren Yochien (*S.P.G.*) 456 Shimo Gion Cho, Miss J. E. Voules...	1910	43

Kobe Shi, Zenrin Yochien (*A. B. F.*) 11 Azuma Dori, 5 chome, Ono, Mrs. R. A. Thompson	1894	118
Fuzoku Yochien (Free)	1911	45
Kofu Shi, Yamanashi Eiwa Jo Gakko, Fuzoku Yochien (*M. C. C.*) 324 Hyakkoku Machi, Miss Staples	1911	65
Koriyama Machi, Nara Ken, St. John's Yochien (*P. E.*) Miss C. J. Tracy	1913	24
Kumagaya Machi, Saitama Ken, Kumagaya Yochien (*P. E.*) Rev. Tatsuo Nagoya	—	45
Kusatsu Machi, Gumma Ken, Seiaien (*P. E.*) Miss Cornwall-Legh	—	13
Kyoto Shi, Holy Trinity Yochien (*P. E.*) Shimo Tachi Uriagaru, Miss G. Suthon	1915	25
Kyoto Shi, Imadegawa Yochien (*A. B. C. F. M.*) Imadegawa Dori, Tera Machi, Nishi Iru, Mrs. D. W. Learned ...	1797	48
Kyoto Shi, Muromachi (Margeurite Ayres) Yochien (*P.N.*) Mrs. H. D. Hannaford	1892	40
Kyoto Shi, Nishijin Yochien (*P.N.*) Mrs. Harvey Brokaw.	1891	53
Kyoto Shi, Soai Yochien (*A. B. C. F. M.*) Shin Sakae Machi, Nyomon Sagaru, Mrs. N. F. Gordon	1892	50[1]
Kyoto Shi, St. John's Yochien (*P. E.*) Gojo, Shin Tera Machi, Miss Etta Ambler	1910	26[1]
Kyoto Shi, St. Mary's Yochien (*P. E.*) Maruta Machi, Hiromichi Kado, Miss Etta Ambler...	1911	38[1]
Kyoto Fu, Maizuru Machi, Maizuru Yochien (*P. E.*) Shin Maizuru Shijo Kaigan, Rev. W. Murata...	—	60[1]
Maebashi Shi, Seishin Yochien (*A. B. C. F. M.*) Miss F. E. Griswold	1895	50[1]
Matsumoto Shi, Holy Cross Yochien (*M. S. C. C.*) Daimyo Cho, Miss F. Hamilton	1913	25
Miharu Machi, Fukushima Ken, Miharu Yochien (*N.K.K.*) Rev. C. Noss...	1915	27
Mikage, Hyogo Ken, Gunge Yochien (*M. E. S.*) Rev. W. K. Matthews...	1913	55[1]
Minato Machi, Ibaraki Ken,—Yochien (*A. F. P.*)	—	3
Mito Shi, Yochien, (*A. F. P.*) Alice Gifford	1917	28
Mito Shi, St. Stephen's Yochien (*P. E.*) Miss F. M. Bristowe...	—	5
Morioka Shi, Morioka Yochien (*A.B.F.*) Mrs. H. Topping.	1907	96
Morioka Shi, Nio Yochien (*P. E.*) Yotsuya Machi, Miss Wright	1911	25[1]
Nagano Shi, Asahi Yochien (*M.C.C.*) Miss Mary C. Scott..	1890	86
Nagano Shi, Serita Yochien (*M.C.C.*) Miss Mary C. Scott..	1915	19
Nagoya Shi, Kakiwa Yochien (*M.P.C.*) 10 Minami Kajiya Cho, Miss O. I. Hodges	1898	84
Nagoya Shi, Myojo Yochien (*P. S.*) Miss L. G. Kirtland..	1913	85
Nagoya Shi, Shimizu Yochien (*P. S.*) R. E. McAlpine ...	1917	23[1]
Nagoya Shi, Ryujo Yochien (*M.S.C.C.*) Miss M. M. Young.	1899	50
Hatashita Branch	1909	45
Oike Cho Branch...	1914	32
Nagoya Shi, Seiryu Yochien, (*M. E. F. B.*) Chikusa, Miss L. K. Courtice	1915	57

Nanao Machi, Ishikawa Ken, Nanao Yochien (*M. C. C.*) Rev. P. G. Price...	1916	41[1]
Nikko Machi, Tochigi Ken, Iren Gakuin (*P. E.*) Miss I. P. Mann...	1913	30
Odawara, Yochien (*K. S. K.*)...	1917	25
Okayama Shi, Seishin Koto Jo Gakko, Fuzoku Yochien (*R. C.*)	1895	60[1]
Okazaki Shi, Airin Yochien (*P. C. S.*) Miss F. D. Patton..	1914	63
Omiya Machi, Saitama Ken, Aishi Yochien (*P. E.*) Miss E. F. Upton I.	1916	45
II.	1918	35
III.	1919	30
Osaka Shi, Chikko Fukuin Kyokwai Yochien (*E. A.*) Miss F. E. Erffmeyer	1913	54
Osaka Shi, Momoyama (*P. E.*) Tennoji, Saikudani Machi, Miss Leila Bull	1916	36
Osaka Shi, Namba Yochika, Namba (*P. N.*) Rev. A. D. Hail	1911	36
Osaka Shi, Osaka Baptist Kyokwai Yochien (*A. B. F.*) Mrs. J. A. Foote	1916	30
Osaka Shi, Shinon Yochien (*E. A.*) Miss E. L. Erffmeyer.	1915	54
Osaka Shi, Tamatsukiri Yochien (*R. C.*) Kinokuni Cho, Higashiku	1909	85[1]
Osaka Shi, Tennoji Yochien (*F.C.M.S.*) Minami Kawahori Cho, Mrs. W. H. Erskine	1913	60
Osaka Fu, Kaikwa, Yochien (*P. N.*) Tamade, Mrs. J. E. Hail	1914	45
Osaka Fu, Kizugawa Yochika (*F. C. M. S.*) Sakuragawa, Namba, Mrs. C. E. Robinson	1914	50
Osaka Fu, Osaka Bible Woman's Training School, Yochien Fuzoku (*A.B.F.M.S.*) Imasato, Kamitsu Mura, Nishinari Gun, Miss L. Mead	1916	30
Otsu Shi, Aiko Yochien (*U. B.*) Rev, J. Edgar Knipp ...	1918	8[1]
Otsu Shi, Seishin Yochien (*P. E. C.*) Kami Kyo Machi, Miss Etta Ambler	1912	35[1]
Sakurai, Nara Ken, Ikusei Yochien (*P. E.*) Miss Etta Ambler	1915	40[1]
Sendai Shi, Shokei Jo Gakko Kindergarten (*A. B. F.*) Annie S. Buzzell	1918	20
Sendai Shi, Aoba Jo Gakuin Yochien (*P. E.*) 11 Higashi Ichiban Cho, Miss E. H. Correll	1909	41
Yochien Fuzoku, No. 1	1912	28
Yochien Fuzaku, No. 2	1916	20
Shimodate Machi, Ibaraki Ken, Shimodate Yonen-en (*N. S. K.*) 774 Higashi Kudari, Miss F. M. Bristowe... ...	1912	46
Shizuoka hi, Fuji Koto Jo Gakko, Maternal Branch (*R. C.*) Dames de St. Maur	—	76
Shizuoka Shi, Futaba Yochien (*M.C.C.*) Mr. A. M. Pinsent.	1912	90[1]
Shizuoka Shi, Shizuhata Yochien, (*M. C. C.*) Mrs. A. M. Pinsent	1912	45[1]
Shizuoka Shi, Shizuoka Eiwa Jo Gakko, Yochien Fuzoku (*M.C.C.*) Mrs. A. M. Pinsent	1903	35[1]
Shiojiri Machi, Shiojiri Yochien (*M.E.S.*) W. K. Matthews.	1904	80

Sukegawa, Ibaraki Ken, Sukegawa Yochien Miss F. M. Bristowe...	—	40
Tahara, Mikawa Yochien (*M. S. C. C.*) Mr. K. Onishi ...	1918	30
Takaoka Shi, Hokuriku Jo Gakko, Fuzoku Yochien, No. 3 (*P. N.*) Sakashita Cho, Miss J. M. Johnstone	1913	45
Takamatsu, Mikuni Yochien (*P. S.*) Mrs. S. M. Erickson..	1910	42
Takasuzu Mura, Ibaraki Ken, Futaba Yochien (*P.E.*) Rev. C. H. Evans...	—	42[1]
Tanabe Machi, Tanabe Yochien (*N. K. K.*) Rev. K. Ito...	1907	85[1]
Togane Machi, Chiba Ken (*E. A.*) Togane Yochien... ...	1918	47
Tokyo Shi, Aika Yochien (*E. A.*) 34 Hikawashita Cho, Koishikawa, Miss N. Berner	1913	35
Tokyo Shi, Aisei Yochien (*E. A.*) 84 Sangaya Cho, Koishikawa, Miss N. Berner	1915	56
Tokyo Shi, Asahi Yochien (*E. A.*) 28 Kogai Cho, Azabu, Miss N. Berner	1911	64
Tokyo Shi, Chihon Yochien (*P. N.*) Mrs. T. M. MacNair...	1899	50
Tokyo Shi, Fukagawa Christian Yochien (*A. B. F.*) 9 Higashi Moto Machi, Miss Harriett Dithridge	1913	40
Tokyo Shi, Futaba Koto Jo Gakko, Maternal Branch (*R. C.*) Yotsuya Mitsuke	—	97
Tokyo Shi, Futsu Eiwa Koto Jo Gakko, Maternal Branch (*R. C.*) 8 Sarugaku Cho, Kanda	—	85
Tokyo Shi, Seiko Yochien No. 2 (*A. B. F.*) 27 Esashi Cho, Koishikawa, Miss M. M. Carpenter	1914	96
Tokyo Shi, Ushigome Akio Yochien, 10 Yocho Machi, (*Y. M. J.*)	1917	21
Tokyo Shi, Mita, 30 Koun Cho (*A. F. P.*)...	—	28
Tokyo Fu, Kameido Yochien (*E. A.*) Kameido, Miss Lois Kramer	1913	45
Tokyo Shi, Kamitomizaka Yochien (*E. P. M.*) 23 Kamitomizaka Cho, Koishikawa, Mrs. E. Schroeder	1911	30
Tokyo Shi, Koishikawa Baptist Yochien (*S. B. C.*) 3 Sugamo Machi, 1 Chome, E. Amano	1916	30
Tokyo Shi, Shinden Baptist Yochien (*S. B. C.*) E. Amano 3 Sugamo, 1 Chome	1916	20
Tokyo Shi, 355 Sanko Cho, Shirokane Shiba (*S. P. G.*) Sanko Cho, Church Kindergarten, Mrs. Bickersteth ...	1918	10
Tokyo Shi, Koishikawa Shoei Yochien (*A. B. F.*) 101 Hara Machi, Miss Harriett Dithridge	1897	40
Tokyo Shi, Koyuen (*Y. W. C. A.*) 57 Kanatomi Cho, Koishikawa, Miss Emma R. Kaufman	1914	45
Tokyo Shi, Matsugae Cho Yochien (*F. C. M. S.*) Koishikawa, Miss Ada Scott	1907	50
Tokyo Shi, Midori Yochien (*U. C.*) 50 Takata Oimatsu Cho, Miss M. M. Hathaway	1908	60
Tokyo Shi, Misaki Ai-no-Sono Yochien (*A. B. F.*) 4 Misaki Cho, 1 Chome, Mrs. Wm. Axling	1912	134
Tokyo Shi, Nezu Yochien, (*E. A.*) 7 Suga Cho, Hongo, Miss N. Berner	1915	40
Tokyo Shi, Seiko Yochien No. 1 (*A. B. F.*) 91 Tosaki Machi, Koishikawa, Miss M. M. Carpenter	1911	90

Tokyo Shi, Seishin Gakuin, Maternal Branch (*R.C.*) Sanko Cho, Shiba	1912	36
Tokyo Shi, Shiba Keimo Yochien (*P. N.*) Mrs. J. K. McCauley	1904	104
Tokyo Shi, Shinai Yochien (*P. E.*) 39 Shimo Kurumazaka, Shitaya, Mr. Goto	1907	80
Tokyo Shi, Toyo Eiwa Jo Gakko, Fuzoku Yochien (*M. C. C.*) 8 Toriizaka, Azabu, Miss M. Craig	1914	37[1]
Nagasaka Branch Yochien, 50 Nagasaka Cho, Azabu.	1909	35[1]
Tokyo Shi, Tsukiji Keimo Yochien (*P. N.*) Mrs. J. K. McCauley	1913	95
Tokyo Shi, Tsukishima Yochien (*A.B.F.*) 11 Nishi Kaigan Dori, Tsukishima, Kyobashi, Miss H. Dithridge	1914	40
Tokyo Fu, Heiwa Yochien (*E. A.*) Mejiro, Ochiai Mura, Miss N. Berner	1916	17[1]
Tokyo Fu, Joshi Sei Gakuin, Yochien Fuzoku (*F. C. M. S.*) 354 Nakazato, Takinogawa	1912	38
Tokyo Fu, Hachioji Yochien (*P. E.*) Hachioji Machi, Miss B. McKim	1912	40
Tokyo Fu, Hiratsuka Yochien (*E. A.*) Miss N. Berner	1919	20
Tokyo Fu, Kanegafuchi Yochien (*E.A.*) Mukojima Sumida Mura, Miss N. Berner	1913	52
Tokyo Fu, Koin Yochien (*C. C.*) 307 Naka Shibuya, Rev. C. P. Garman	1916	40
Tokyo Fu, Oji Yochi Kwai (*C. C.*) C. P. Garman	1917	30
Tokyo Fu, Okubo Yochien (*A. P.*) Okubo, Miss B. McKim.	1913	50
Tokyo Fu, Senju Hoiku-en (*N. S. K.*) Minami Senju, Mr. Shintaro Yamaguchi	1916	75
Tokyo Fu, Shibuya Yochien (*U. B.*) Shimo Shibuya, Mrs. W. H. Hayes	1912	43[1]
Tottori Shi, Aishin Yochien (*A.B.C.F.M.*) Miss E. L. Coe..	1906	60[1]
Toyama Shi, Aoba Yochien (*M.C.C.*) Miss M. M. Parker..	1911	74[1]
Toyama Shi, Hokuriku Jo Gakko, (*P.N.*) Fuzoku Yochien, No. 2. (*P.N.*) 53 Sano Cho, Miss J. M. Johnstone	1911	25
Tsu Shi, Miller Yochien (*P.N.*) Tamaki Cho, Mrs. D. A. Murray	1910	63
Bezai Machi Branch	1916	60
Tsu Shi, St. James Yochien (*P.E.*) Marunouchi, Rev. Isaac Dooman	1911	42[1]
Ueda Machi, Nagano Ken, Baikwa Yochien (*M. C. C.*) Miss K. I. Drake	1900	57[1]
Ueda Machi, Nagano Ken, Tokida Yochien (*M.C.C.*) Miss K. I. Drake	1907	46[1]
Ueno Machi, Mie Ken, Seiko Yochien (*P.E.*) Naka Machi.	1914	62[1]
Urawa Machi, Saitama Ken, Urawa Yochien (*P. E.*) Miss N. McKim	1908	30
Utsunomiya Shi, Iren Gakuin (*P. E.*) Miss I. P. Mann	1913	35
Utsunomiya Shi, Utsunomiya Christian Yochien (*Ind. but affiliated with C. C.*) Mr. S. V. Fry	1913	44[1]
Wakamatsu Shi, Sei Ai Yochien (*N. S. K.*) St. Thomas Miss., Rev. J. C. McKim, M. A., B. D., priest in charge.	1907	37
Yamada, Ise, Tokiwa Yochien (*P. N.*) Miss Jessie Riker	1914	50
Yamagata Shi, Chitose Yochien (*R.C.U.S.*) E. H. Guinther.	1916	21

Yamagata Shi, Kasumi Yochien (*P.E.*) Miss Bessie Mead.	1912	56
Yamaguchi Machi, Yamaguchi Ken, Myojo Yochien (*P. N.*) 12 Noda, Miss L. A. Wells	1894	70
Yokkaichi Shi, Mie Ken, Baika Jido Kwai (*P. E.*)	1915	65
Yokohama Shi, Aizawa, Creche and Yochien (*M. E. C.*) Aizawa, Negishi Machi, Miss R. J. Watson	1905	40
Yokohama Shi, Hachiman Kindergarten (*M. E.*) Miss R. J. Watson	1918	50
Yokohama Shi, Kanagawa Yochien (*M. E. F. B.*) Kiribatake, Kanagawa Machi, Miss R. J. Watson	1894	105
Yokohama Shi, Maternal School (*R. C.*) 83 Yamate Cho, Dames de St. Maur.	—	70
Yokohama Shi, Child Kindergarten (*M. P.*) Kitagata, Miss Olive I. Hodges	1908	48
Yokohama Shi, Soshin Jo Gakko, Yochien (*A. B. F.*) Kanagawa, Miss C. A. Converse	1913	100
Yonago Machi, Tottori Ken, Ryozen Yochien (*C. M. S.*) Nishi Cho, Mrs. J. C. Mann	1905	41
Yumoto Mura, Fukushima Ken, Yumoto Yochien (*P. E.*) Rev. J. C. McKim	1907	35
Zeze Machi, Shiga Ken, Seiai Yochien (*U. B.*) Mrs. J. E. Knipp	1916	25[1]

Kyushu

Beppu Machi, Oita Ken, Shinai Yochien (*M. E. S.*) Miss Holland	1915	30[1]
Fukuoka Shi, Shinonome Yochien (*N. S. K.*) Yokano Cho, Mrs. F. W. Rowlands...	1913	21
Hakata, Fukuoka Ken, Maizuru Yochien (*S. B. C.*) 257 Arata Machi, 5 chome, Mr. C. K. Dozier	1913	47[1]
Hakata, Fukuoka Ken, Nampaku Yochien (*L. C. A.*) 8 Daijojimae Machi, Miss M. B. Akard	1913	43
Kagoshima Shi, 143 Kajiya Cho, Kei Ai Yochien, (*M. E. F. B.*) Miss Azalia Peet	1917	60[1]
Kobayashi Mura, Miyazaki Ken, Kobayashi Yochien (*K.*) Mr. C. M. Warren	1915	30[1]
Kurume Shi Yochien (*L. C. A.*) Mrs. J. P. Nielson... ...	1915	47
Miyazaki Machi, Miyazaki Ken, Kyoai Yochien (*A. B. C. F. M.*) Mrs. C. M. Warren	1909	39[1]
Nagasaki Shi, Kwassui Jo Gakko (*M. E. F. B.*) Miss M. Young,		
Kwassui Fuzoku Yochien	1895	41
Sei-ai Fuzoku Yochien	1909	34
Tamanoye Fuzoku Yochien	1908	53
Nagasaki Shi, Seishin Jo Gakko, Maternal Branch (*P. C.*) 16 Minami Yamate	—	82[1]
Ogi Machi, Saga Ken, Ogi Yochien (*L. C. A.*) Miss M. Akard	1911	42
Oita, Oita Ken, Airin Yochien (*M.E.S.*) 83 Niage Machi, Miss E. M. Worth	1908	58
Saga Shi, Saga Yochien (*L. C. A.*) Hanabusa Koji, Miss M. Akard	1902	45

Yamaga, Kyushu, Reisen Yochien (*M. E. F. B.*) Miss Carolyn Teague	1914	58[1]
Yasushiro, Kyushu Seiai Yochien (*M. E. F. B.*) Miss Carolyn Teague	1917	16[1]

Shikoku

Matsuyama Shi Dojokan Ya Gakko, Yochika (*A. B. C. F. M.*) Mr. Shinjiro Omoto	1915	50[1]
Matsuyama Shi, Hoiku-en (*M. E. C. S.*) 10 Ichiban Cho, Rev. R. S. Stewart	1904	47[1]
Sakano Mura, Naka Gun, Tokushima Ken, Shiritsu Shirayuri Yochien (*R. C.*) Tenshu Kyokwai nai, Rev. Fr. Alvarez	1914	71[1]
Takamatsu Shi, Mikuni Yochien (*N. K. K.*) Ichiban Cho, Mrs. M. J. Atkinson	1916	24

Liuchu

Okinawa, Naha, Zenrin Aika (*A. B. F.*) Mrs. R. A. Thompson	1907	55[1]

KINDERGARTEN TEACHER TRAINING SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Kindergarten Training Dep't. (*M. E. S.*) Miss N. B. Gaines	1896	30[1]
Kobe Shi, Hobo Denshujo (Glory Kindergarten Training School) (*A. B. C. F. M.*) Nakayamate-dori, Miss A. L. Howe	1889	32[1]
Nagoya Shi, Ryujo Kindergarten Training School (*M. S. C. C.*) 5 Shirakabe Cho, Miss M. M. Young	1909	11
Omiya, Saitama Ken, Aishi Haha Gakuin, Miss E. F. Upton	1918	5
Sendai Shi, Aoba Jo Gaku-in, Kindergarten Training Dep't. (*P.E.C.*) 11 Higashi Ichiban Cho, Miss E. Correll ...	1913	18
Tokyo Shi, Tokyo Kindergarten Training School (*A.B.F.*) 101 Haramachi, Koishikawa, Miss Dithridge...	1911	24
Ueda Machi, Nagano Ken, Ueda Kindergarten Training School (*M. C. C.*) Miss K. I. Drake...	1905	17[1]

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Kindergarten Normal Dept's (*M. E. F. B.*) 13 Higashi Yamate, Miss M. Young.	1904	16[1]

PRIMARY SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Primary Dep't. (*M. E. S.*) Miss N. B. Gaines	1890	295[1]

Nanúkahara, Katta Gun, Miyagi Ken, Nanukara Sho Gakko (*R. C.*) Togata Onsen	1909	70[1]
Okayama Shi, Okayama Hakuaikai Sho Gakko (*A. B. C. F. M.*) 37 Hanabatake, Miss A. P. Adams	1896	123
Osaka Fu, Hakuaisha Sho Gakko (*P. E.*) Kozu Mura, Nishinari Gun, J. Kobashi	1910	70[1]
Sendai Shi, Moto Terakoji Sho Gakko (*R. C.*) Moto Terakoji...	1882	60[1]
Sendai Shi, Sendai Christian Ikujiin, Fuzoku Shogakko (*Ind.*) 160 Kita Yoban Cho, Miss L. Imhof	1906	57[1]
Shizuoka Shi, Fuji Koto Jo Gakko, Primary Dep't. (*R. C.*) Dames de St. Maur	—	130
Shizuoka Shi, Shizuoka Eiwa Jo Gakko, Primary Dep't. (*M. C. C.*) Nishi Kusabuka Machi, Miss M. A. Veazey...	1909	90
Tokyo Shi, Futaba Koto Jo Gakko, Primary Dep't. (*R. C.*) Yotsuya Mitsuke, Dames de St. Maur	—	273
Tokyo Shi, Futsu Eiwa Koto Jo Gakko, Primary Dep't (*R. C.*) 8 Sarugaku Cho, Kanda, Sisters of St. Paul ...	—	177
Tokyo Shi, Gyosei Gakko, Primary Dep't. (*R. C.*) 32 Iida Machi, 3 Chome, Kojimachi, Mr. A. Henry	—	521
Tokyo Shi, Kion Sho Gakko (*M. E. F. B.*) 48 Tomioka Monzen Cho, Fukagawa, Miss M. A. Spencer	1885	212[1]
Tokyo Shi, Miimi Sho Gakko (*M. E. F. B.*) 24 Shintani Machi, Asakusa, Miss M. A. Spencer	1886	363[1]
Tokyo Shi, Matsugae Cho Sho Gakko (*F.C.M.S.*) Matsugae Cho, Koishikawa, Miss Ada Scott	1893	292
Tokyo Shi, Seishin Gaku-in, Primary Dep't. (*R. C.*) Sanko Cho, Shiba, Dames de Sacre Coeur...	—	101
Tokyo Shi, Shiba Keimo Sho Gakko (*P. N.*) 14 Atago Cho, 2 Chome, Mrs. J. K. McCauley	1880	64
Tokyo Shi, Toyo Eiwa Jo Gakko, Primary Dep't. (*M.C.C.*) 8 Toriizaka, Azabu, Miss Margaret Craig	1902	67
Tokyo Shi, Tsukiji Keimo Sho Gakko (*P. N.*) 4 Shinsakae Cho, 5 Chome, Mrs. J. K. McCauley	1877	73
Yokohama Shi, Dai Ichi Seikei Sho Gakko (*M. E. F. B.*) Yamabuki Cho, 1 Chome, Miss R. J. Watson	1880	1451
Yokohama Shi, Dai Ni Sho Gakko (*M. E. F. B.*) Aizawa, Negishi Machi, Miss R. J. Watson	1892	100
Yokohama Shi, Eiwa Jo Gakko, Sho Gakko Dep't (*M. P.*) 124 Maita Machi, Miss Olive I. Hodges	1880	671
Yokohama Shi, Hachimanyato Poor School (*M. E. F. B.*) 1289 Nakamura Cho, Miss R. J. Watson	1901	60
Yokohama Shi, Sumire Sho Gakko (*R. C.*) 83 Yamate Cho, Dames de St. Maur	—	169

Kyushu

Chausubara, Miyazaki Ken, Chausubara Sho Gakko (K., *Okayama Orphanage*) Mr. K. Matsumoto	1912	123[1]
Nagasaki Shi, Seishin Jo Gakko, Sho Gakko Dep't. (*R.C.*) 16 Minami Yamate, Sr. St. Elie	—	139

INDUSTRIAL AND ART SCHOOLS (GIRLS)

Hondo

Akita Shi, Seirei Gakuin, Shokugyo Jo Gakko (*R. C.*) Narayama, Sister Pia	1909	77
Aomori Shi, Aomori Sewing School (*P. E.*) 113 Aira Machi Einoshin Kawaguchi	—	53
Ashikaga Machi, Tochigi Ken, Shishū Kenkyukwai (*P. E.*) Miss Kikuyo Takahashi	—	5
Hirosaki Shi, Hirosaki Saiho Gakkan (*P. E.*) 7 Yamamichi Cho, Miss Babcock	1902	22
Hiroshima Shi, Hiroshima Jo Gakko, Industrial Dep't. (*M. E. S.*) Miss N. B. Gaines	—	56[1]
Kanazawa Shi, Kawakami Industrial (*M. C. C.*) Miss A. O. McLeod	1892	22[1]
Kanazawa Shi, St. Elizabeth's School of Needlework (*P. E.*) 9 Shimo Ichiban Cho	1901	13[1]
Kofu Shi, Cartmell Jojika (Sewing) (*M. C. C.*) 324 Hyakkoku Machi, Miss Staples	1915	35[1]
Kofu Shi, Yamanashi Eiwa Jo Gakko, Sewing Dep't. (*M. C. C.*) Miss M. A. Robertson	1889	20[1]
Kumagaya Machi Saitama Ken. Chuai Saiho Gakko (*P. E.*) Rev. Tatsuo Nagoya	—	9
Kyoto Shi, Heian Koto Jo Gakko, Saiho Dep't. (*P. E.*) Shimo Tachiuri-dori, Karasumaru, Nishiye Iru, Rev. Kishiro Hayakawa	1892	37[1]
Kyoto Shi, Joshi Wayo Gigei Gakko (*R. C.*) Kawara Machi, Sanjo Agaru, Mr. Shinsaburo Igawa, Senka.—Japanese Dress-Making Honka.—Japanese and Foreign Dress-Making Bekkwa.—Cooking, Music and French (Elective) ...	1902	165[1]
Kyoto Shi, Nishijin Sewing School (*P. E.*) Nishijin, Miss G. Suthon	1914	16[1]
Okayama Shi, Okayama Hakuai Sewing School (*A.B.C.F.M.*) 37 Hanabatake, Miss A. P. Adams	1902	27[1]
Sendai Shi, Joshi Jijo Gakkwan (*M. E. F. B.*) 2 Higashi Samban Cho, Miss Carrie A. Heaton	1897	50[1]
Tokyo, Aoyama Jo Gakuin, Shugei Bu (Industrial) (*M. E. F. B.*) Aoyama, Miss A. B. Sprowles	1889	155[1]
Tokyo Shi, St. Hilda's Embrodery School (*N. S. K.*) 358 Sanko, Cho, Shiba, Mrs. Bickersteth	—	17[1]
Yokohama Shi, Airin Jo Gakko, Tobe (*M. E. F. B.*) ...	1900	148

Kyushu

Fukuoka Shi, Fukuoka Jo Gakko, Jikka Dep't. (Sewing) (*M. E. F. B.*) Tenjin Cho, Miss E. M. Lee	1897	10[1]
Nagasaki Shi, Kwassui Jo Gakko, Industrial Dep't. (*M. E. F. B.*) 13 Higashi Yamate, Miss M. Young ...	1881	43[1]
Nagasaki Shi, Seishin Jo Gakko, Indus. Dept.	—	119

Shikoku

Kochi Shi, Kochi Jo Gakkai (Carrie McMillan Industrial Home) (*P. S.*) 180 Taka Jo Machi, Miss A. Dowd. ... — 68[1]
Bible Training Dep't. (Listed Elsewhere) ... ...

ENGLISH AND NIGHT SCHOOLS

Hondo

Fukui Shi, Fukui English School (*P. E.*) 19 Edo Shimo Cho, Rev. P. A. Smith 1903 30
Fukushima Shi, Fukushima Eigakkwai. (*P. E.*) Okitama Machi, Rev. Shinjiro Maekawa ... ... — 30
Hiratsuka Machi, Kanagawa Ken, Hiratsuka School of English (*M. P. C.*) Rev. L. Layman 1912 181
Hiroshima Shi, Frager Institute, (*M. E. S.*) Rev. H. P. Jones ... ... — 121
Kanazawa Shi, Shirokane Cho English Night School (*M. C. C.*) Rev. P. G. Price ... ... 1914 17[1]
Kobe Shi, Palmore Institute (Boy's English Night School) (*M. E. S.*) W. K. Matthews 1886 1000
(Includes School of shorthand and typewriting which admits both young men and young women)
Kobe Shi, Y. M. C. A. English Night School, Mr. Takayuki Naito ... ... 1902 350[1]
Kyoto Shi, Y. M. C. A. English Night School, Mr. Shoji Murakami.
English ... ... 1904 500[1]
This School conducts early morning sessions during August of each year which includes English and German for students, and gymnasium work for clerks—as follows:
English and German ... ... 1915 120[1]
Gymnasium Work... ... ... 130[1]
Nara Shi, Nara English Night School (*P. E.*) Higashi Muki, Minami Cho, Rev. J. J. Chapman... ... ... 30[1]
Okayama Shi, Okayama Eigo Kenkyukwai (*M. E. S.*) Rev. W. A. Wilson ... ... 1911 87[1]
Osaka Fu, Airin Ya Gakko (*P. E.*) Kamitsu Mura, Nishinari Gun, J. Kobayashi ... ... 1916 90[1]
Osaka Shi, Fukkatsu English Night School (*C. M. S.*) 8 Uehon Machi, 2 chome, Miss R. D. Howard... ... ... 1902 40[1]
Osaka Shi, Christian Institute (*F. C. M. S.*) West Gate, Tennojidera, Rev. W. H. Erskine 1914 545
Osaka Shi, Y. M. C. A. School, Eigo Gakko, Tosabori, 2 chome, Mr. Geo. Gleason, Typewriting School 1918 161
English School ... ... 1902 1641[1]
Summer Classes ... ... 1908 666[1]
School of Science... ... ... 1912 918[1]
Otsu Shi, English Night School (*W. B.*) J. Edgar Knipp .. 1918 25[1]

Shizuoka Shi, Young Men's Night School (*M. C. C.*) Rev. A. T. Wilkinson	1398	35[1]
Tokyo Fu, Koin Eigo Ya Gakko (*C. C.*) 603 Naka Shibuya, Rev. C. P. Garman	1916	30[1]
Tokyo Shi, Misaki Eigo Gakko (*A. B. F.*) 4 Misaki Cho, 1 chome, Kanda, Rev. Wm. Axling	1906	356
Tokyo Shi, Misaki English School	1917	149
Tokyo Shi, Tsukiji Eng. Night Schools (*E. A.*) B. T. Schwab	1909	105
Tokyo Shi, St. Andrew's English Club Night Class (*S.P.G.*) 11 Sakae Cho, Shiba, Rev. W. C. Gemmill	1889	25[1]
Tokyo Shi. Y.M.C.A. English Night School, Mito Shiro Cho, 3 Chome Kanda, W. R. F. Stier		350[1]
Tottori Shi, Eng. Night School, Miss Estella S. Coe ..	1917	70[1]
Tsu Shi, St. James Night School (*P. E.*) Marunouchi ...	1911	15[1]
Yokohama Shi, Bluff English Night School, (*A. B. F.*) 75 Yamate Cho, Mr. J. F. Gressitt	1911	260
Yokohama Shi, Yokohama School of English (*M. P. C.*) 83 Hinode Cho, 3 chome, Rev. L. Layman,		
Night School, Men	1898	80[1]
Day School, Boys	1912	30[1]
Yokama Shi, Yokohama Eigo Gakko (*Y. M. C. A.*) Ko-en Mae, Tokiwa Cho, Masura Omura,		
Night English School	1900	330[1]
Unigraph Shorthand Class	1916	—
Yokohama Shi, Gospel Society Nt. Sch. Horai Cho ...	1887	120

Kyushu

Fukuoka Shi, Night School (*L. C. A.*) L. S. G. Miller ...	—	20
Fukuoka Shi, Fukuoka Baptist Night School (*S.B.C.*) 105 Daimyo Cho, Rev. C. K. Dozier	1911	75[1]
Nagasaki Shi, Jitsuyo Eigo Gakko (*Y. M. C. A.*) 9 Fukuro Machi, G. E. Trueman	1902	342[1]

Shikoku

Matsuyama Shi, Dojokan Ya Gakko (*A. B. C. F. M.*) Kasaya Cho, Mr. Shinjiro Omoto	1901	13[1]
Matsuyama Shi, Matsuyama Night School (*A. B. C. F. M.*) Miss C. Judson,		
Preparatory	1891	41[1]
High School and Post Graduates	1906	85[1]
Serving	—	4[1]
Tokushima Shi, Tokushima Eigo Ya Gakko (*E. S.*) Nishi Shin Machi, 1 chome, Rev. C. A. Logan, D. D.	1913	39[1]

SUNDRY UNCLASSIFIED

Hokkaido

Hakodate Ku, Hakodate Moa-in (*M. E. F. B.*) 31 Shiomi Cho, Seiji Shimozaki.

Blind	—	15[1]
Deaf	—	13[1]

Hondo

Akita Shi, Seisei Gakuin, Ikujibu (Nursing Dep't.) (*R. C.*) Narayama, Sister Pia	1911	31[1]
Gifu, Shi, Gifu Kummon-in (Blind) (*M. S. C. C.*) Miss Archer	1892	50
Hiroshima Shi, Hiroshima Jo Gakko, Day Nursery Dep't (*M. E. S.*) Miss N. B. Gaines	1913	28[1]
Ikuno Machi, Hyogo Ken, Ikuno Yogi-en (*A. B. F.*) Miss E. F. Wilcox	1912	30[1]
Kobe Shi Kobe Blind School (Ind.) Kumo-in, Nozaki Dori 3-chome, Imaseki Hidayo	1905	45[1]
Tokyo Shi Doai Kummo-in (*M. P.*) 71 Kinsuke Cho, Hongo, Rev. Moto Ogimi	1906	35[1]
Tokyo Shi, Misaki Totei Kyosho (Apprentices School) (*A. B. F.*) 4 Misaki Cho, 1 Chome, Kanda, Rev. Wm. Axling	1916	67
Tokyo Fu, Takinogawa Gaku-en (Ind. but affiliated with (*N. S. K.*) 126 Koshinzuka, Sugama, R. Ishii	1891	57[1]
Training School for teachers and nurses for feeble minded children	—	15
School for Feeble Minded Children...	—	55
Yokohama Shi, Yokohama Christian Blind School (*M.E.C.*) 3414 Negishi Machi, Miss A. B. Slate	1893	15
Yokohama Shi-Commercial School (*R. C.*)	—	250

Kyushu

Chausubara, Miyazaki Ken, Chausubara Farm School (Okayama Orphanage) (*K.*) Mr. K. Matsumoto ... ... (After graduating from the Orphanage Koto Sho Gakko the children have two years of actual farm work before entering this school.)	1915	32[1]
Miyazaki Machi, Miyazaki Ken, Hyuga Kummo-in (Blind) (K.) Shinbata Cho, Mr. Kenji Sekimcto	1910	10[1]

GIRLS' SCHOOLS

Hokkaido

Hakodate Ku, Iai Jo Gakko (*M. E. F. B.*) Yunokawa-dori, Miss Dora A. Wagner...	1882	200[1]
Hakodate Ku, Koto Jo Gakko (*R. C.*)...	—	84[1]
Sapporo Ku, Hokusei Jo Gakko (*P. N.*) Kita Shijo, Nishi, 1 Chome, A. M. Monk	1887	163

Hondo

Himeji Shi, Hinomoto Jo Gakko (*A. B. F.*) 50 Shimotera Machi, Miss E. F. Wilcox...	1892	114

Hirosaki Shi, Hirosaki Jo Gakko (*M. E. C.*) Sakamoto Cho, Miss M. H. Russell	1886	107
Hiroshima Shi, Hiroshima Jo Gakko (*M. E. S.*) Kami Nagare Kawa Cho, Miss N. B. Gaines-High School ...	1887	263
(Five other departments listed elsewhere)		
Kanazawa Shi, Hokuriku Jo Gakko (*P. E.*) 10 Kakinoki-Batake, Miss I. P. Luther, High School...	1885	130
Domestic Science Dep't	—	35
Higher Department	—	5
Kobe Shi, Kobe Jo Gaku-in (*A.F.C. F. M.*) 60 Yamamoto-dori, 4 Chome, Miss C. B. DeForest		
College	1891	44[1]
Academy	1875	325[1]
Music (Includes Music Normal)	1905	181
Kobe Shi, Shoin Koto Jo Gakko (*N. S. K.*) 15 Nakayamate dori, 6 Chome, Miss A. Smith	1892	123
Kofu Shi, Yamanashi Eiwa Jo Gakko (*M. C. C.*) Miss M. A. Robertson...	1889	142
(Sewing Dep't. listed elsewhere.)		
Kyoto Shi, Doshisha Koto Jo Gakko (*K.*) College	1912	43[1]
Academy	1877	280[1]
Domestic Science	1905	33[1]
Kyoto Shi, Heian Koto Jo Gakko (*P. E.*) Shimo Tachi-uridori, Karasumaru, Nishiye Iru, Rev. Kishiro Hayakawa	1892	109[1]
(Sewing Dep't. listed elsewhere) Higher Dept.	—	16[1]
Maebashi Shi, Kyoai Jo Gakko (*K.*) 131 Iwagami Machi, Mr. Shimbei Aoyagi	1888	105[1]
Morioka Shi, Tohoku Koto Jo Gakko (*R. C.*) Hikage Mon Soto Koji, Mr. Naotada Tanikawa, (Includes 2 years needle work)...	—	280[1]
Nagoya Shi, Kinjo Girls' School (*P. S.*) Shirakabe Cho, 4 Chome, Miss L. G. Kirtland	1809	200
Nagoya Shi, Seiryu Jo Gakko (*M. E. F. B.*) Chikusa, Miss Leonora Seeds	1888	65
Okayama Shi, Seishin Koto Jo Gakko (*R. C.*) Rev. Sister Marie Lea, (Includes Primary Dep't.)	1886	100[1]
Osaka Shi, Baikwa Koto Jo Gakko (*K.*) Kitano, John Kikujiro Iba	1912	413[1]
Jo Gakko Dep't.	1878	525[1]
(New building erected within the Year)		
Osaka Shi, Bishop Poole Girls' School (*C. M. S.*) Tsuru hachi cho, Miss K. Tristram...	1889	170
Osaka Shi, Tennoji, Christian Institute, (*F. C. M. S.*) Rev. W. H. Erskine, Joshi Eigo Gakko	1918	16[1]
Osaka Shi, Shinai Koto Jo Gakko (*R. C.*) Kawaguchi Cho, Sr. Bernadine...	—	230[1]
Osaka Shi, Wilmina Girls' School (*P. N.*) Niemon Cho, Tamatsukuri, Mrs. R. P. Gorbold		
High School Dep't	1884	288
Domestic Science Dep't	1909	31
Sendai Shi, Miyagi Jo Gakko (*R. C. U. S.*) Higashi Sanban Cho, Rev. A. K. Faust. Ph. D.		
Academy	1885	170

Higher Dep't. { English ... ... Music ... ... Domestic Science „ ... ... }	1916	81
Kenkyukwa (Post Graduate)	1915	—
(Biblewoman's Dep't. listed elsewhere)		
Sendai Shi, Sendai Koto Jo Gakko (*R. C.*) Kakkyoen-dori, Sister Ste. Aimee Deboissy	1893	238[1]
Sendai Shi, Shokei Jo Gakko (*A. B. F.*) Miss A. S. Buzzell,		
Honka	1892	
Kaseika	1915	130
Kenkyuka	1915	
Shimonoseki Shi, Baiko Jo Gakuin (*P. N. R. C. A.*) 1850 Maruyama Machi, Miss J. A. Pieters		
High School Dep't	1914	176
Sewing Dep't	—	17
Special Eng. Dep't	—	4
Shizuoka Shi, Fuji Koto Jo Gakko (*R. C.*) Dames de St. Maur.	—	333
Cours pour demoiselles	—	12
(Primary Dep't. listed elsewhere)		
Shizuoka Shi, Shizuoka Eiwa Jo Gakko (*M. C. C.*) Nishi Kusabuka Machi, Miss M. A. Veazey	1887	87
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Aoyama Jo Gakuin (*M. E. C.*) Aoyama, Miss A. B. Sprowles,		
Semmonka (Special)	1902	25
Koto Jo Gaku-bu...	1874	276[1]
Shugei-bu (listed elsewhere)	1889	—
Tokyo Shi, Furendo Jo Gakko (*A. F. P.*) 30 Koun Cho, Mita, Shiba, Miss A. L. Graves,		
Semmonka	1904	8
Koto Jo Gakko	1887	127
Tokyo Shi, Futaba Koto Jo Gakko (*R.C.*) Yotsuya Mitsuke, Dames de St. Maur	—	390
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Futabakai, Cours pour demoiselles (*R. C.*) Yotsuya Mitsuke	—	379
Tokyo Shi, Futsu Eiwa Koto Jo Gakko (*R. C.*) 8 Sarugaku Cho, Kanda, Sisters of St. Paul	—	300
Cours pour demoiselles	—	132
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Joshi Ei Gaku-Juku (*Undenom.*) 16 Goban Cho, Kojimachi, Miss Ume Tsuda,		
Preparatory	1900	54[1]
Higher English	—	94[1]
(Special practical)	—	27[1]
(Graduates of the full course get Gov't license to teach Eng. in Middle Schools and Girls' High Schools; all in Prep. and Higher courses are graduates of high schools.)		
Tokyo Shi, Joshi Gakuin (*P. N.*) 33 Kami Niban Cho, Kojimachi, Miss L. Halsey,		
College	1890	22

High School...	—	178
Tokyo Fu, Joshi Sei-Gakuin (*F. C. M. S.*) 354 Nakazato, Takinogawa, Miss B. Clawson,		
Jo Gakko	1908	
Kaseika	1913	113
Music	1914	
(Bible Training School listed elsewhere,	1905	
Tokyo Shi, Koran Jo Gakko (*S. P. G., S. H. M.*) 360 Sanko Cho, Shirokane, Shiba, Mrs. Bickersteth...	1888	212
Tokyo Shi, Rikkyo Koto Jo Gakko (St. Margarets') (*P. E.*) 26 Akashi Cho, Kyobashi, Miss C. G. Heywood... ...	1877	320
Tokyo Shi, 14 Kita Jimbo Cho, Kanda (*Y. W. C. A.*) English School, Miss Emma R. Kaufman	1915	50[1]
Tokyo Shi, Seishin Gakuin (*R. C.*) Sanko Cho, Shiba, Dames de Sacre Ceour,		
High School...	—	90
Cours pour demoiselles	—	146
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Shuntai Eiwa Jo Gakko (*A. B. F.*) 10 Fukuromachi, Surugadai, Kanda, Miss M. Carpenter	1875	50
Tokyo Shi, Toyo Eiwa Jo Gakko (*M. C. C.*) 8 Toriizaka, Azabu, Miss M. Craig.		
Collegiate	1889	27
Academic	1884	136
Special	1902	3
(Primary listed elsewhere)		
Tokyo Fu Women's Christian College (Union) 12 Tsunohazu	1918	81
Utsunomiya Shi, Utsunomiya Christian Jo Gakko (*Ind. but affiliated with C. C.*, Mrs. S. V. Fry, (Includes Bible Course)	1907	38
Yokohama Shi, Airin Jo Gakko (*M. E. F. B.*) 221 Bluff, Miss R. J. Watson	1894	170
(Includes 3 Years Domestic Science)		
Yokohama Shi, Ferris Seminary (*R. C. A.*) 178 Bluff, Rev. E. S. Booth	1870	
Kotoka	1899	
Honka	1899	290
Yobika	1913	
Bekkwa	1903	
Yokohama Shi, Koran Jo Gakko (*R. C.*) 83 Yamate Cho, Dames de St. Maur	—	181
Yokohama Shi, Kyoritsu Jo Gakko (*W. U. M.*) 212 Bluff, Miss C. D. Loomis,		
Koto (1 year)	1912	
Honka (5 years)	1871	180
Yoka (1 year)	1871	
Yokohama Shi, Soshin Jo Gakko (Mary Colby School) (*A. B. F.*) 3131 Kanagawa Machi, Miss C. A. Converse,		
Higher Department	1910	12
Koto Jo Gakko	1886	128
Yokohama Shi, Yokohama Eiwa Jo Gakko (*M. P.*) 124 Maita Machi, Miss Olive I. Hodges	1885	150

(Sho Gakko Dep't listed elsewhere)

Kyushu

Fukuoka Shi, Fukuoka Jo Gakko (*M. E. F. B.*) Tenjin Cho, Miss E. M. Lee...	1885	95
(Jikka [Sewing] listed Elsewhere)	1897	—
Nagasaki Shi, Kwassui Jo Gakko (*M. E. F. B.*) 13 Higashi Yamate, Miss M. Young,		
College (5 yrs. above Koto Jo Gakko	1889	19
Koto Jo Gakko	1912	224
Music Dep't (includes normal)...	1888	14
„ „ Special Students	—	76
(Three other Dept's. listed elsewhere)		
Nagasaki Shi, Seishin Jo Gakko (*R. C.*) 16 Minami Yamate, Sr. St. Elie	—	88
(Sho Gakko Dep't listed elsewhere)		

Shikoku

Matsuyama Shi, Matsuyama Girls' School (*A. B. C. F. M.*) Niban Cho. Miss C. Judson	1886	135

BOYS' SCHOOLS

Hondo

Kobe Shi, Kwansei Gakuin (*M. E. S., M. C. C., N. M. K.*)		
College	1910	569[1]
Academy	1899	800
(Theological listed elsewhere)		
Kyoto Shi, Doshisha (*K.*)		
Economics and Literature	1912	702[1]
Academy	1875	731
(Theological and Girls' School Dep'ts. listed elsewhere)		
Nagoya Shi, Nagoya Gakuin, Chu Gakko (*M. P.*) Rev. E. I. Obee...	1906	540
Osaka Shi, Kawaguchi Shogyo Gakko (*P. E.*) 31 Kawaguchi, Rev. Y. Naide...	1907	120[1]
Osaka Shi, Meisei Shogyo Gakko (*R. C.*) 16 Esashi Machi, Sanadayama. Higashi Ku, (*Educ. Soc. of Mary*) Mr. J. Wolff	1899	820
Osaka Fu, Momoyama Chu Gakko (*C. M. S.*) Tanabe Cho, Higashinari Gun, Rev. G. M. Rawlings, M. A.	1890	680
Sendai Shi, Tohoku Gakuin (*R. C. U. S.*) Higashi Niban Cho, Rev. D. B. Schneder, D.D.		
Middle School	1895	512
Literary Dep't	1892	85
(Theological Dep't. listed elsewhere)		
Shizuoka Shi, Choyo Gakko (*L. C. A.*) Rev. N. L. Lobdell	1902	75[1]
Tokyo, Aoyama Gakuin (*M. E. C., E. A., N. M. K.*)		
Aoyama, Rev. M. Takagi, D. D.	1883	—
College—M. Ishizaka, Ph. D.	—	284

Academy	—	686
(Theological School listed elsewhere)		
Tokyo Shi, Gyosei Gakko (*R. C.*) 32 Iida Machi, 3 Chome, Kojimachi, Mr. Walter		
Middle School	1888	540[1]
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Jochi Daigaku (*R. C.*) Kioi Cho, Kojimachi, Herman Hoffman...	1913	80[1]
Tokyo Shi, Meiji Gakuin (*P. N., R. C. A., N. K. K.*) Shirokane, Shiba, Rev. K. Ibuka, D. D.		
Koto-Gaku-bu, Rev. A. K. Reischauer D. D., ...	1880	48
Chu-Gaku-bu...	1875	541
(Theological Dep't. listed elsewhere)	1877	—
Tokyo Shi, Rikkyo Gakuin (St. Paul's) (*P. E.*) 58—60 Tsukiji, Rev. C. F. Reifsnider	1874	—
College	1907	255
Middle School	1898	680
Tokyo Fu, Sei Gakuin (*F. C. M. S.*) Takinogawa, Rev. D. McCoy, Middle School	1906	180
(Bible School listed elsewhere)		
Yokohama Shi, St. Joseph's College (*R. C.*) 85 Yamate Cho, Mr. J. B. Gaschy		
English, French German branches	1901	210[1]
Yokohama Shi, Kwanto Gakuin (*A. B. F.*) from Apr. 1919.	1919	—

Kyushu

Fukuoka Shi, Shi Ritsu Chu Gaku-Seinan Gakuin (*S.B.C.*) 105 Daimyo Machi, Rev. C. K. Dozier,		
Middle School	1916	175
(This school was organized in 1916 with first year class only, and will add one class each year until the full course is in operation)		
Kumamoto Shi, Kyushu Gakuin, Middle School (*L. C. A.*) Rev. A. J. Stirewalt	1911	550
(Theological Dep't listed elsewhere)		
Nagasaki Shi, Chinzei Gakuin (*M. E. F. B.*) 6 Higashi Yamate, Rev. F. N. Scott...	1881	482
Nagasaki Shi, Kaisei Chugakko (*R. C.*) 1 Higashi Yamate, M. C. Coutrt	—	516
Nagasaki Shi, Tozan Gakuin (Steele Academy) (*R. C. A.*) 9 Higashi Yamate, Mr. A. Walvoord	1887	428

BIBLE WOMAN'S TRAINING SCHOOLS

Hondo

Ashiya, Hyogo Ken, Seishi Jo Gakuin (*C. M. S.*) Miss A. M. Cox	1905	17
Kobe Shi, Kobe Women's Evangelistic School (*A.B.C.F.M.*) 59 Naka Yamate-dori, 6 chome, Miss G. Cozad	1880	21[1]
Kobe Shi, Lambuth Memorial Bible Woman's Training		

School (*M. E. S.*) 35 Nakayamate-dori, 4 chome, Miss A. B. Williams	1900	8[1]
Kyoto Shi, Seikyo Jo Gakko (*R. O. C.*)	1903	27
Osaka Fu, Baptist Joshi Shingakko (*A. B. F.*) Imazato, Kamitsu Mura, Nishinari Gun, Miss L. Mead	1909	18
Sendai Shi, Aoba Gakuin (*P. E.*) 11 Higashi Ichiban Cho, Deaconess A. L. Ranson, Dep't. for training Mission Women	1900	12
Sendai Shi, Miyagi Jo Gakko, Bible Training Dep't (*R. C. U. S.*) Higashi Sanban Cho, Rev. A. K. Faust, Ph. D.	1900	11
Tokyo Shi, Dendo Jo Gakko (*E. A.*) 84 Sasugaya Cho, Koishikawa, Miss S. Bauernfeind	1904	49
Tokyo Fu, Joshi Sei Gakuin, Bible Training Dep't. (*F.C.M.S.*) 354 Nakazato, Takinogawa, Miss B. Clawson.	1905	7
Tokyo Shi, Joshi Shin Gakko (*R. O. C.*) 13 Kita Koga Cho, Surugadai	1872	48
Tokyo Shi, Kyusei Gun Shikan Gakko, Woman's Dep't. (*S. A.*) Ushigome, Brig, Sven Wiberg	1906	18
Tokyo Shi, Tokyo Shingakusha, Woman's Dep't. (*N.K.K.*) 27 Iida Machi Kojimachi, Rev. Kyoo Homma	1904	3
Yokohama Shi, Kyoritsu Joshi Shin Gakko (*W. U. M.*) 112 Bluff, Miss S. A. Pratt	1900	38
Yokohama Shi, Seikei Seisho Joshi Dendo Gakko (*M. E. F. B.*) 221 Bluff. Miss R. J. Watson	1884	25

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Biblical Dept, (*M. E. C.*) 13 Higashi Yamate, Miss M. Young	1886	7[1]

Shikoku

Kochi Shi, Kochi Jo Gakko, Bible School Dep't. (*P. S.*) 180 Takajo Machi, Miss A. Dowd	—	4[1]

THEOLOGICAL AND BIBLE SCHOOLS (MEN)

Hondo

Kobe Shi, Bible School (*J.E.B.*) 8 of 89 Fukuhara, Minato Gawa, Rev. S. Takeda	1912	7[1]
Kobe Shi, Kobe Theological School (*P. S.*) 2116 Kumochi, Fukiai, Rev. S. P. Fulton, D.D.	1907	18[1]
Kobe Shi, Kwansei Gakuin (*M. E. S., M. C. C., N. M. K.*) Rev. T. H. Haden D. D. Theological Dep't.	1889	42
Kyoto Shi, Doshisha Theological School (K.)	1878	54[1]
Osaka Shi, Doshi Shingakkan (*P. N.*) 22 Kawaguchi Cho, Rev. G. W. Fulton, D. D.	1903	12
Osaka Shi, Osaka Dendo Gakkan (*F. M.*) 1921 Hidein Cho Tennoji, Rev. A. Youngren	1908	7
Sendai Shi, Tohoku Gakuin (*R. C. U. S.*) Higashi Niban Cho, Rev. D. B. Schneder D. D., Theological Dep't ...	1886	15

Tokyo, Aoyama Gakuin (*M. E. C., E. A., N. M. K.*) Rev. A. D. Berry, D. D., Theological School...	1883	27
Tokyo Shi, Japan Baptist Theolagical Seminary (*A. B. F.*) 29 Sanai Cho Ushigome, Rev. C. B. Tenny...	1908	19
Tokyo Shi, Kyusei Gun Shikan Gakko (*S. A.*) 13 Honmura Cho, Ushigome, Brig. Sven Wilberg, Men's Dep't ... (Women's Dep't. listed elsewhere)	1906	35
Tokyo Shi, Meiji Gakuin (*P. N., R. C. A., N. K. K.*) Shirokane Shiba, Rev. K. Ibuka, D. D., Theological Dep't.	1877	37
Tokyo Shi, Seikyo, Shin Gakko (*R. O. C.*) Surugadai ...	—	27
Tokyo Fu, Sei Gakuin (*E. C. M. S.*) Nakazato, Takinogawa, Rev. R. D. McCoy, Bible College	1903	16
Tokyo Fu, Sei Kokwai Shin Gakuin (*N. S. K.*) Ikebukuro, Sugamo Mura, Rev. J. T. Imai	1911	17
Tokyo Fu, Seisho Gakuin (*O. M. S.*) Shimo Yodobashi Cho, Kashiwagi, Rev. E. A. Kilbourne (Includes Women) ...	1901	32
Tokyo Shi, Tokyo Shingakusha (*N. K. K.*) 27 Iida Machi, 3 chome, Kojimachi, Rev. Kyoo Honma ... ... (Women's Dep't. listed elsewhere)	1904	20
Tokyo Shi, Trinity Divinity School (*P. E.*) 53 Tsukiji, Rt. Rev. John McKim.	—	2

Kyushu

Fukuoka Shi, The Bishop's Hostel (*C. M. S.*) (for Divinity Students) The Rt. Rev. Bishop Lea, D. D.	1913	6
Kumamoto Shi, Lutheran Theological Seminary (*L. C. A.*) Rev. A. J. Stirewalt	1909	7
Urakami, Nagasaki Ken, Sei Maria Gakuin Shito Gakko (*R. C.*) Yamazato-Tera no Go, Rev. Fr. A. Rusch ...	1910	56

Shikoku

Kochi Shi, Sei Dominic Dendo Gakko (*R. C.*) Rev. Fr. Thomas	1914	8

CHRISTIAN SCHOOLS IN FORMOSA

Primary Schools

Tainan, Presbyterian Elementary School, (*E. P.*) Rev. E. Band	1897	120
Taichu, Presbyterian Elementary School, (*E. P.*) Rev. E. Band	1911	70
Shoka, Presbyterian Elementary School, Girls', (*E. P.*) Miss A. A. Livingston ... ... Girls' School.	1917	20
Tainan, Presbyterian Girls' School, (*E. P.*) Miss J. Lloyd. Boys' Schools.	1887	165
Tainan, Presbyterian Middle School, (*E. P.*) Rev. E. Band, Theological and Bible Schools	1885	143
Tainan, Presbyterian Theological College, (*E. P.*) Rev. D. Ferguson	1876	20
Tainan, Women's Bible School, (*E. P.*) Miss Barnett ...	1895	27

SUMMARY OF FOREGOING LIST

	Number of Schools (a)	Enrollment.
Kindergartens	200	9635
Kindg. Teacher Training Schools... ...	8	153
Primary Schools...	28	3001
Industrial and Art Schools	22	1162
English and Night Schools	35	8810
Sundry Unclassified	13	748
Girls' Schools (includes colleges)	56	11146
Boys Schools (Middle and Col.)	20	11432
Bible Woman's Training School	17	334
Theological and Bible School (Men's) ...	22	498

APPENDIX III

THE FEDERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA

I.—CONSTITUTION AND BY-LAWS

ART. 1. NAME:—The name of this body shall be the Federal Council of Protestant Evangelical Missions in Korea.

ART. 2. OBJECT:—The Object of this Federal Council shall be:

Sec. 1.—The prosecution of work which can better be done in union than in separation.

Sec. 2.—To express followship and catholic unity of the Christian Church in Korea.

Sec. 3.—To bring the constituent bodies into united service for Christ.

Sec. 4.—To secure large combined influence in all matters affecting the moral and social conditions of the people.

ART. 3. POWERS:—Sec. 1.—The Federal Council shall have advisory powers and such powers as may be delegated to it by the various Missions.

Sec. 2.—With regard to such matters as may be referred to it by the various Missions in proper form, no decision of the Council shall be binding upon, or interfere with the autonomy of the Missions as regards the standing of individual missionaries, their Mission methods, the application of Mission funds, and the instructions and regulations of the Home Boards, or Home Assemblies and Conferences under whose direction the various Missions work.

Sec. 3.—It has no authority to draw up a common creed or form of government or worship or in any way to limit the full autonomy of the Christian bodies adhering to it.

ART. 4. MEMBERSHIP:—Sec. 1. The bodies constituting the General Council, viz. Missions of the Presbyterian Church U. S. A., Presbyterian Church U. S., Methodist Episcopal Church, Methodist Episcopal Church, South, Australian Presbyterian Church, Canadian Presbyterian Church, and each Bible Society working in Korea, shall be entitled to representation on the Federal Council.

Sec. 2.—Other Protestant Evangelical bodies may be admitted into membership of the Federal Council on their request if approved by two-thirds vote of the members voting at a session of this Federal Council.

Sec. 3.—The Council shall have power, if it think fit, to elect, from outside its membership its Treasurer, Business Manager, Statisticianf and Editors of Papers, and those thus elected shall have the right o membership ex officio in the Council.

Sec. 4.—All bodies belonging to the Federal Council shall be entitled to a representation not exceeding one-fifth of its total missionary body, including wives of missionaries, providing that each body shall be intitled to at least one delegate.

ART. 5.—This Federal Council shall meet annually at place and time agreed upon. The members present shall constitute a quorum.

ART. 6.—Its officers shall be chairman, vice-chairman, secretary, treasurer and statistician, who shall be elected for a term of one year excepting the secretary who shall be elected for a term of three years.

ART. 7.—The expenses of the Council shall be met by a pro rata assessment on the bodies composing the Council according to the membership of each.

ART. 8.—Sec. 1.—There shall be an Excutive Committee consisting of one member from each of the various Missions entitled to at least two delegates to the Council, and the Chairman of the Council, who shall be a member ex-officio and Chairman of the Executive Committee. Those serving on the Committee shall be appointed by the various Missions except the ex-officio member, who is elected by the Council.

Sec. 2.—This Executive Committee shall have power to arrange for all meetings and to execute plans agreed upon by the Council; and also to recommend ad interim concerning any question of comity or other matters pertaining to the work of the Federal Council which shall be submitted to it by any Mission. Such recommendations shall be communicated to the Mission concerned for their consideration.

ART. 9.—Amendments:—Notice of amendment or amendments to this constitution shall be given in writing at an Annual Meeting and the Federal Council shall not consider the proposed amendment or amendments before the following Annual Meeting. A two-thirds vote of the members present at an Annual Meeting shall be necessary to amend the constitution.

RULES AND BY-LAWS

1. The Annual Meeting shall be held on the Wednesday and Thursday preceding the first Sunday in September; and the first afternoon shall be devoted to committee meetings.

2. Each Committee shall elect its own Chairman and report to the Secretary of the Council before adjournment in order that the names may be printed in the Minutes.

3. Each Committee shall submit its report type-written in duplicate.

4. Officers and Committee-men not returned as delegates by the various bodies shall be ex-officio members of the Council without vote until their term expires or their successors are elected.

5. Vacancies ad interim on standing committees shall be filled temporarily by the Chairman of the Council.

6. The following standing Committees shall be constituted as herein provided, Executive, Rules and By-laws, Publications, Union Hymn Book,

Legal Arrangements, Audit, and Sunday School; other Committees may be formed from time to time.

A. The committee on Rules and By-laws shall composed of six members, two of whom shall be elected each year for a term of three years. It shall perform the usual duties of such a committee.

B. The Committee on Publications shall be composed of six members two of whom shall be elected each year for a term of three years. This committee shall have charge of the publication of all the publications of the Federal Council except the union hymn book; it shall also nominate the editors of the same and also the associate editor of THE CHRISTIAN MOVEMENT; and shall be custodian of the Federal Council publication funds. The Business Manager shall be ex-officio member of the committee and shall be nominated by the committee; the editors and business manager shall submit reports to the Publications Committee before reporting to the Federal Council.

C. The Union Hymn Book Committee shall be composed of four members from the Presbyterian Council, two members from the Methodist Episcopal Mission, and one member from the Southern Methodist Mission. It shall have charge of the preparation, revision and publication of the union hymn book, and shall be custodian of the union hymn book fund.

D. The Legal Committee shall be composed of six members, two of whom shall be elected each year for a term of three years. It shall represent the Federal Council and—upon request—the constituent bodies in legal matters and in dealings with the officials of the Government.

E. The Committee on Arrangements shall be composed of three members elected annually, and shall attend to all details of arrangements for meetings, and for entertainment of out-of-town delegates and their reception at the railway stations; it shall arrange a docket for the meetings and send the same to the delegates one month in advance.

F. The Audit Committee shall be composed of two members elected annually and its duties shall be the usual duties of such committee.

II.—ROLL OF DELEGATES, 1918.

MISSION OF THE PRESBYTERIAN CHURCH IN U. S. A.

Rev. S. A. Moffett, D. D.
Rev. W. L. Swallen, D. D.
Rev. G. S. McCune, D. D.
Rev. T. S. Soltau.
Rev. E. W. Koons.
* Rev. Clarence Hoffman.
Rev. A. A. Pieters.
Rev. S. L. Roberts.
A. M. Sharrocks, M. D.
Rev. W. B. Hunt.
Rev. J. U. S. Toms.
Rev. Edwin Kagin.
Rev. H. A. Rhodes.
Rev. F. S. Miller.
Rev. C. A. Sharp, D. D.
Mrs. H. G. Underwood.
Miss Margaret Best.
Rev. W. T. Cook.
Rev. N. C. Whittemore.
Rev C. L. Philips.
Rev. H. E. Blair.
* J. W. Hirst, M. D.
Rev. C. A. Clark D. D.
Mr. H. H. Underwood.
Miss Lillian Dean.
O. R. Avison, M. D.
Mr. J. F. Genso.

* Not present.

MISSION OF THE SOUTHERN PRESBYTERIAN CHURCH.

Rev. S. K. Dodson.
Rev. J. F. Preston.
Miss Mary Dodson.
Rev. Robert Knox.
Rev. Eugene Bell, D. D.
Rev. L. B. Tate.
* Rev. W. M. Clark.
Rev. H. D. McCallie.
Rev. W. B. Harrison.
Mr. W. A. Linton.
Miss Julia Dysart.
Rev. D. J. Cumming.

MISSION OF THE METHODIST EPISCOPAL CHURCH.

Rev. W. A. Noble, Ph. D.
Rev. E. M. Cable, D. D.
Rev. C. S. Deming, S. T. D.
Rev. D. A. Bunker.
Rev. C. D. Morris.
* Rev. A. L. Becker.
Rev. Corwin Taylor.
Rev. F. E. C. Williams.
Rev. B. W. Billings.
Rev. J. D. Van Buskirk, M. D
Miss Lulu E. Frey.
Miss Alice Appenzeller.
Miss O. M. Tuttle.
Miss E. M. Estey.
Mrs. Anna Chaffin.

MISSION OF THE METHOEIST EPISCOPAL CHURCH, SOUTH.

Rev. J. W. Hitch.
* Rev. A. W. Wasson.
* E. W. Anderson, M. D.
* Miss Kate Cooper.
Rev. J. L. Gerdine.
Rev. M. B. Stokes.
Miss Laura Edwards.
Rev. C. T. Collyer.
* Miss M. D. Myers.
Rev. C. N. Weems.
Rev. R. A. Hardie, M. D.
Rev. F. G. Vesey.

MISSION OF THE CANADIAN PRESBYTERIAN CHURCH.

Rev. W. R. Foote.
Rev. Wm. Scott.
Rev. D. W. McDonald.
Rev. Robert Grierson, M. D.
F. W. Scofield, M. D.
Rev. Milton Jack.
Rev. S. J. Proctor.
Rev. A. R. Ross.
Rev. E. J. O. Fraser.

MISSION OF THE PRESBYTERIAN CHURCH IN AUSTRALIA.

Rev. G. Engel.
Rev. D. M. Lyall.
Rev. A. C. Wright.
* Rev. A. W. Allen.
Rev. F. W. Cunningham.
Miss F. L. Clerke.
Miss D. Hocking.

BRITISH AND FOREIGN BIBLE SOCIETY.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

Mr. Hugh Miller.

AMERICAN BIBLE SOCIETY.

Rev. S. A. Beck.

EX-OFFICIO.

Rev. A. F. DeCamp.
Mr. Gerald Bonwick.

Y. M. C. A.

Mr. Brockman.

III.—OFFICERS OF THE COUNCIL 1918-1919.

Chairman, ...	E. J. O. Fraser.
Vice-Chairman, ...	M. B. Stokes.
Secretary, ...	B. W. Billings.
Treasurer, ...	F. M. Brockman.
Statistician, ...	J. U. S. Toms.

COMMITTEES.

EXECUTIVE:—E. J. O. Fraser, W. R. Foote, G. Engel, R. Knox, W. A. Noble, R. A. Hardie, N. C. Whittemore.

ARRANGEMENTS:—F. G. Vesey, J. U. S. Toms, Hugh Miller.

RULES AND BY-LAWS:—
1919. J. S. Nisbet, G. Engel.
1920. W. R. Foote, F. E. C. Williams.
1921. H. E. Blair, J. W. Hitch.

PUBLICATIONS:—
1919. J. S. Gale, W. D. Reynolds.
1920. R. A. Hardie, S. A. Beck.
1921. R. Grierson, A. W. Allen.

UNION HYMN BOOK:—
G. Engel.
J. F. Preston.
A. A. Pieters.
W. R. Foote.
C. Taylor.
D. A. Bunker.
M. B. Stokes.

LEGAL:—
1919. O. R. Avison, S. A. Moffett.
1920. B. W. Billings, W. M. Clark.
1921. J. L. Gerdine, S. J. Proctor.

AUDIT:—S. A. Beck, Hugh Miller.

COUNCIL'S REPRESENTATIVE ON EXCUTIVE COMMITTEE OF SUNDAY SCHOOL ASSOCIATION:—G. Bonwick.

EDITORIAL BOARD OF UNION NEWSPAPER:
1919. G. Grierson, M. L. Swinehart.
1920. H. A. Rhodes, M. B. Stokes.
1921. D. M. Lyall, B. W. Billings.

EDITORIAL BOARD OF "THE KOREA MISSION FIELD"

A. F. DeCamp,	Editor-in-Chief,	
B. W. Billings,	J. W. Hitch,	C. L. Phillips,
G. Bonwick,	D. M. Lyall,	H. A. Rhodes,
F. M. Brockman,	Hugh Miller,	W. Scott,
Miss F. L. Clerke,	G. S. McCune,	Mrs. M. L. Swinehart.

FRATERNAL DELEGATE TO FEDERATED MISSIONS COUNCIL IN JAPAN: W. R. Foote, alternate J. W. Hitch.

BUSINESS MANAGER OF PUBLICATION:—G. Bonwick.

EDITOR OF THE PRAYER CALENDAR :—G. Bonwick.

ASSOCIATE EDITOR OF THE "CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE" :—S. A. Beck, G. Bonwick, associate.

COMMITTEE ON SURVEY :—
S. A. Moffett, L. L. Young, D. M. Lyall.

COMMITTEE ON CHRISTIAN LITERATURE :—
J. L. Gerdine, J. S. Gale, Hugh Miller.

COMMITTEE ON SOCIAL SERVICE :—
E. Bell, F. S. Brockman, J. D. Van Buskirk.

COMMITTEE ON MISSIONARY EFFICIENCY.
G. S. McCune.
W. A. Noble.
R. A. Hardie.
W. F. Bull.

COMMITTEE ON LANGUAGE SCHOOL.
G. S. McCune.
M. B, Stokes.
R. Grierson.
B. W. Billings.
D. M. Lyall.
W. M. Clark.

COMMITTEE ON NECROLOGY.
D. A. Bunker.
Miss Margaret Best.
W. F. Bull.

APPENDIX IV

CHRISTIAN PERIODICALS IN KOREA

PREPARED BY GERALD BONWICK

NOTE—When an English title in the periodical that title is marked in this list with quotation marks. In other cases a more or less literal translation is given. The date of the establishment of the periodical is given at the end of each entry.

KOREAN LANGUAGE

Weekly

"The Christian Messenger" Kie Dok Sin Po. The official union paper of the Evangelical Churches of Korea, replacing denominational papers of many years' standing. K. R. B. T. S. Seoul. 1916

Semi-Monthly

"The National Magazine" Kyeng Hyeung Chap Chi. R. C. Seoul. 1907

Monthly

"Association Notes" Choong Ang Chung Yun Hoipo. Y.M.C.A. Seoul 1912
"Christian Monthly" Kie Dok Kyo Walpo. Congregational. Seoul 1915
"Church Compass" Kyo Hoi Chinan. S. D. A. Seoul 1916
"Gospel News" Pok Eum Sinto. Plymouth Brethren. Suwon. 1917
"Signs of the Times" Si Cho Walpo. S. D. A. Seoul 1912
"War Cry" Koo Sai Sin Mun. S. A. Seoul 1909

Bi-Monthly

"Bible Magazine" Seung Kyung Chap Chi. K. R. B. T. S. Seoul. 1918
"Theological World" Sin Hak Sai Kai. Methodist. Seoul ... 1916

Quarterly

"Sunday School Magazine" K. R. B. T. S. Seoul 1919
"Theological Review" Sin Hak Chinam. Presbyterian. Seoul... 1918

Annual

"*Sunday School Lessons*" published by the K. R. B. T. S. for the Federal Council.

Senior Grade. Manual. 6 years. Annual volumes.
Junior Grade. Lesson Leaves. 6 years. Annual volumes.
Primary Grade. Lesson Leaves. New series. Annual volumes.

JAPANESE LANGUAGE

Monthly

"Timely Report of the Christian Church in Chosen" Kirisuto-kyo Geppo. Congregational. Seoul 1916
"Young Men of the Railways of Chosen" Chosen Tetsudo Seinen. Y. M. C. A. Seoul 1913
"Young Men of Chosen" Chosen Seinen. Y. M. C. A. Seoul... 1914

ENGLISH LANGUAGE

Monthly

"The Korea Mission Field" Official organ of the Federal Council. K. R. B. T. S. Seoul 1902

APPENDIX V

CHRISTIAN SCHOOLS IN KOREA

PREPARED BY GERALD BONWICK

N. B.—The order followed is—Name of city or town;—Name of School;—Denominational affiliation indicated by abbreviations corresponding to those of the Missionary Directory;—Name of person to whom application for information may be made;—Date of foundation of the school;—Enrollment of the school. An asterisk indicates previous year's figures.

Kindergartens

Chemulpo ...	Kindergarten (M. E.) Miss Miller		
Chinju	Kindergarten (Au. P.) Mrs. McKenzie ...	1914	50
Chinnampo ...	Kindergarten (M. E.) Miss E. I. Haynes...		
Pyengyang ...	Kindergarten (M. E.)		130
Seoul	Ching Sin Hakyo (P. N.) Miss M. L. Lewis.	1915	50*
Seoul	Ewha Haktang (M. E.) Miss Van Fleet ...		90*
Seoul	Paiwha Haktang (M. E. S.) Miss S. Smith.	1916	65*
Songdo... ...	Holston Institute (M. E. S.) Miss E. Wagner.		136
Tongyeng ...	Kindergarten (Au. P.) Miss Alexander ...	1917	66

Boy's Common Schools

Total number supervised by Six Missions 378 12,478

Girls' Common Schools

Total number supervised by Six Missions 157 7,275

Boys' Higher Schools

Chunju... ...	Boys' Academy (P. S.) Rev. F. M. Eversole.		79
Hamheung ...	Christian Academy (P. C. C.) Rev. L. L. Young	1906	90
Kongju ...	Higher Common School (M. E.) Rev. F. E. C. Williams	1911	30
Kwangju ...	Boys' Academy (P. S.) Rev. S. K. Dodson.		121
Kunsan ...	Boys' Academy (P. S.) Mr. B. Reynolds...	1902	84
Kwang Sung..	Higher Common School (M. E.) Rev. J. Z. Moore, D. D.	1914	130
Kyumasan ...	Changsin Higher School (Au. P.) Rev. D. M. Lyall	1907	60*

Kyumasan ...	Hap Sung Higher School (Au. P.) Rev. D. M. Lyall	1902	40*
Mokpo	John Watkins Academy (P. S.) Rev. J. S. Nisbet, D. D.		53
Myung Dong..	Christian Academy (P. C. C.) Rev. W. R. Foote		
Pyengyang ...	Boys' Academy (P. N.) Mr. R. O. Reiner.		302
Pyengyang ...	Kwang Sung Higher Common School (M. E.) Kim Tuk Su.		209
Seoul	John D. Wells Training School (P. N.) Rev. E. W. Koons		84
Seoul	Paichai Higher Common School (M. E.) Rev. D. A. Bunker	1887	400
Songdo... ...	Higher Common School (formerly Anglo-Korean School) (M. E. S.) Rev. A. W. Wasson		118
Songjin... ...	Christan Academy (P. C. C.) Rev. A. R. Ross		25
Soonan	Higher Common School (S. D. A.) Prof. H. M. Lee...	1907	60
Syenchun ...	Hugh O'Neill Jr Academy (P. N.) Rev. G. S. McCune, D. D.		281
Wonsan ...	Union Boys' Academy (P. C. C., M. E. S.) Rev. E. J. O. Fraser	1908	41
Yeng Byen ...	Higher Common School (M. E.) Rev. G. M. Eurdick	1915	35*

Girls' Higher Schools

Chinju	Kwang Nim Higher School (Au. P.) Miss Campbell		4
Chunju... ...	Junkin Memorial (P. S.) Miss S. A. Colton.	1907	74
Fusanchin ...	Higher School (Au. P.) Miss M. S. Davies.		2
Haiju	Lucy J. Scott Day School (M. E.) Mrs. Norton	1913	85*
Hamheung ...	Girls' School (P. C. C.) Miss McEachern...		
Kongju.... ...	Girls' School (M. E.) Mrs. Sharp	1914	85*
Kwangju ...	Jennie Speer Memorial (P. S.) Mrs. G. W. Owen M. D.	1908	61
Kunsan... ...	Mary Baldwin Academy (P. S.)		40
Kyumasan ...	Higher School (Au. P.) Miss A. Skinner...	1913	17
Mokpo	Girls' School (P. S.) Mrs. Nisbet		117
Pyengyang ...	Union Woman's Academy (P. N., M. E.) Miss V. Snook...	1910	194
Seoul	Carolina Institute (M. E. S.) Miss B. Smith.		36
Seoul	Ewha Haktang (M. E.) Miss L. E. Frey...	1885	300
Seoul	Woman's Academy (P. N.) Miss M. L. Lewis		65
Songdo... ...	Holston Institute (M. E. S.) Miss E. Wagner		104
Taiku	Girls' Academy (P. N.) Miss H. E. Pollard.		54
Wonsan ...	Chin Song Higher School (P. C. C.) Mrs. Fraser	1909	6

Wonsan ...	Lucy Cunninggim Institute (M. E. S.) Miss H. Buie			105*

Boys' Industrial and Self-help Departments

Chunju... ...	Industrial School (P. S.) Rev. F. M. Eversole.	1911	15
Kunsan ...	Boys' Academy (P. S.) Mr. B. Reynolds...	1912	42*
Kwangju ...	Industrial School (P. S.) Rev. J. V. N. Talmage	1911	60
Pyengyang ...	Anna Davis Memorial (P. N.) Mr. R. Mc Murtrie		
Seoul	Industrial Department (Y. M. C. A.) Mr. G. A. Gregg		
Seoul	John D. Wells Academy (P. N.) Mr. H. H. Underwood		
Songdo... ...	Anglo-Korean School (M. E. S.) Rev. W. A. Wasson		21
Soonan... ...	Industrial Department (S.D.A.) R. Russell, M. D....	1910	45
Syenchun ...	Hugh O'Neill Jr Academy (P. N.) Mr. E. L. Campbell		90*

Girls' Industrial and Self-help Departments

Chunju... ...	Junkin Memorial (P. S.) Miss S. A. Colton.	1911	40
Kunsan ...	Mary Baldwin School (P. S.) Miss J. Dysart...	1915	22*
Kwangju ...	Industrial School (P. S.) Mrs. G. W. Owen, M. D....	1912	56
Mokpo	Industrial School (P. S.) Mrs. McCallie ...	1913	26
Pyengyang ...	Union Woman's Academy (P. N., M. E.) Miss V. L. Snook		60*
Seoul	Carolina Institute (M. E. S.) Miss B. Smith.		20
Seoul	Industrial School (S. A.) Ensign (Miss) M. Salling...	1916	25
Songdo... ...	Holston Institute (M. E. S.) Miss L. E. Nichols		24*
Syenchun ...	Lovisa Stevens Institute (P. N.) Miss B. Stevens		94*
Wonsan ...	Lucy Cunninggim Institute (M. E. S.) Miss H. Buie		20

Night Schools

Chinju	Night School	(Au. P.) Dr. Davies	1913	109
Fusanchin ...	do.	(Au. P.) Miss Menzies ...		50
Kuchang ...	do.	(Au. P.) Mrs. F. J. Thomas.	1917	70
Kyumasan ...	do.	(Au. P.) Miss Skinner ...		45
Seoul	do.	(Y.M.C.A.) Mr. F. M. Brockman		
Tong Nai ...	do.	(Au. P.) Miss Davies		50
Tongyeng ...	do.	(Au. P.) Miss Alexander ..	1914	60

Unclassified

Pyengyang ...	School for Blind, Deaf and Dumb. (M. E.) Miss M. Trissel	1908	24
Syenchun ...	Louise Chase Institute for Women (P. N.) Miss B. I. Stevens		104
Songdo ...	Mary Helm School for Widows and Young Women, (M. E. S.) Miss L. E. Nichols.		42*
Seoul	Home for Christian Widows and Women of Good Character, (E. C. M.) Sister Isabel, C. S. P.	1913	
Seoul	Home for Little Girls (S. A.) Ensign (Miss) M. Salling...	1916	25
Suwon	St. Peter's Orphanage (E. C. M.) Sister Nora, C. S. P.	1893	31
Wonsan ...	School for Young Married Women (P. C. C.) Miss E. A. McCully...		

Colleges

Pyengyang ...	Union Christian College (P. N., P. S., A. P.) President, Rev. S. A. Moffett, D. D.		70
Seoul	Chosen Christian College (M. E., M. E. S., P. N,, P. C. C.) President, O. R. Avison, M. D....	1916	94
Seoul	Severance Union Medical College (Seven Missions) President, O. R. Avison, M. D.		60
Seoul	Women's College of Korea (M. E.) Miss L. E. Frey...	1910	51*

Theological and Bible Schools

Kanghwa ...	St. Michael's Training School for Clergy & Catechists (E. C. M.) (closed since the war)	1912	
Pyengyang ...	Union Presbyterian Theological Seminary (P. N., P. S., An. P., P. C. C.) Principal Rev. S. A. Moffett D. D.		174
Seoul	Bible Institute for Men & Women (O. M. S.) Rev. J. Thomas	1910	32
Seoul	Pierson Memorial Bible School for Men (P. N., M. E., M. E. S.) Rev. R. A. Hardie, M. D.	1915	35*
Seoul	Union Methodist Theological Seminary (M. E., M. E. S.) Principal Rev. E. M. Cable, D. D.	1910	92
Seoul	Women's Bible Training School (M. E.) Miss Beiler	1908	60
Soonan... ...	Ministerial Class (S. D. A.) Prof. H. M. Lee	1917	6

Students' Hostels

Chinchun ...	For Boys (E. C. M.) Rev. G. E. Hewlett...			10
Kangwha ...	For Boys (E. C. M.) Rev. F. Wilson... ...			11
Paikchun ...	For Boys (E. C. M.) Rev. F. Wilson ...			9
Seoul	For Boys (E. C. M.) Rev. C. Hunt... ...			15
Seoul	St. Mary's Hostel for Girls (E. C. M.) Sister Cecil, C. S. P.		1913	22

APPENDIX VI

CHRISTIAN MEDICAL INSTITUTIONS IN KOREA

Andong ...	Cornelius Baker Memorial Hospital & Dispensary (P. N.) R. K. Smith, M. D....		
Chairyung ...	Hospital & Dispensary (P. N.) H. G. Whiting, M. D.	1903	27,279
Chemulpo ...	St. Luke's Hospital & Dispensary (E. C. M.) (closed since the war)...	1890	
Chinchun ...	Ay-in Hospital & Dispensary (E. C. M.) A. F. Laws, D. D.	1910	12,172
Chinju	Margaret Whitecross Paton Memorial Hospital & Dispensary (Au. P.) Miss F. L. Clerke...	1913	6,896
Choonchun ...	Hospital & Dispensary (M. E. S.) H. J. Hill, M. D.		5,080
Chungju ...	Hospital & Dispensary (P. N.) S. P. Tipton, M. D.		4,186
Chunju... ...	Hospital & Dispensary (P. S.) M. O. Robertson, M. D.	1907	13,401
Haiju	Louisa Holmes Norton Memorial Hospital & Dispensary (M. E.) A. H. Norton, M. D.	1908	14,203
Hamheung ...	Hospital & Dispensary (P. C. C.) Miss K. McMillan, M. D.		7,185
Kangkei ...	Hospital & Dispensary (P. N.) J. D. J. D. Bigger M. D.		18,303
Kongju ...	Dispensary (M. E.) closed		
Kunsan ...	Hospital & Dispensary (P. S.) J. D. Patterson, M. D.	1900	29,910
Kwangju ...	Ellen Lavin Graham Hospital & Dispensary (P. S.) R. M. Wilson, M. D....	1908	17,655
Mokpo... ...	French Memorial Hospital & Dispensary (P. S.) R. S. Leadingham, M. D. ...	1905	20,120
Pyengyang ...	Hall Memorial Hospital & Dispensary (M. E.) E. D. Follwell, M. D.... ...	1896	20,665
Pyengyang ...	Woman's Hospital of Extended Grace, & Dispensary (M. E.) Miss M. M. Cultler, M. D.	1895	5,993*
Seoul	Lillian E. Harris Memorial Hospital & Dispensary (M. E.) Mrs. M. S. Stewart, M. D.	1886	11,201*

Seoul	Severance Union Hospital & Dispensary (7 Missions) O. R. Avison, M. D. ...	1896	41,372
Songdo... ...	Ivy Hospital & Dispensary (M. E. S.) W. T. Reid, M. D.	1907	7,487
Songjin ...	Hospital & Dispensary (P. C. C.) R. Grierson, M. D.	1901	4,353
Soonan... ...	Dispensary (S. D. A.) R. Russell, M. D.		11,500
Soonchun ...	Alexander Memorial Hospital & Dispensary (P. S.) J. M. Rogers, M. D....	1913	10,882
Syenchun ...	Hospital & Dispensary (P. N.) A. M. Sharrocks, M. D....		44,095
Taiku	Hospital & Dispensary (P. N.) A. G. Fletcher M. D.		15,653
Tongyeng ...	Dispensary (Au. P.) W. Taylor, M. D.	1914	6,407
Wonju	Swedish Hospital & Dispensary (M. E.) A. G. Anderson, M. D.	1914	3,005*
Wonsan ...	Union Hospital & Dispensary (M. E. S., P. C. C.) J. B. Ross, M. D.	1915	17,512
Yengbyen ...	Hospital & Dispensary (M. E.) closed...		
Yongjung ...	Hospital & Dispensary (P. C. C.) S. H. Martin, M. D.	1916	10,200

Leper Homes

Fusan	Leper Home (Au. P.) Rev. J. N. McKenzie	1902	169
Kwangju ...	Leper Home (P. S.) R. M. Wilson, M. D.	1911	246
Taiku	Leprosarium (P. N.) A. G. Fletcher, M. D.	1917	100

Training School for Nurses

Haiju	Nurses' Training School (M. E.) Miss Battles	1915	4
Seoul	Severance Nurses' Training School (Union) Miss Esteb		28
Seoul	Nurses' Training School (M. E.) Miss E. Roberts	1903	9

JAPAN MISSIONARY DIRECTORY
June 1919

Compiled by C. P. GARMAN, TOKYO

All communications concerning the Directory should be addressed to the Editor of Directory, Kyo Bun Kwan, Ginza, Tokyo, Japan.

LIST OF MISSION BOARDS AND CHURCHES

With name of secretaries and statisticians on the field.

(On request of the Director of the Statistical Bureau of the American Foreign Missions Conference, initialling has been modified so as to secure uniformity of use in America, India, China and Japan).

1.— ABCFM. —American Board of Commissioners for Foreign Missions. D. I. Grover.
2.— ABF. —American Baptist Foreign Mission Society. C. B. Tenny.
3.— AEPM. —Allgemeiner Evangelisch-Protestantischer Missionsverein. E. Schroeder.
4.— AFP. —Foreign Missionary Association of Friends of Philadelphia. H. V. Nicholson.
5.— AuBM. —Australian Board of Missions. (Anglican.)
6.— AG. —Assembly of God.
7.— BS. —Bible Societies.
ABS. —American Bible Society, K. E. Aurell.
BFBS. —British and Foreign Bible Society. } F. Parrott.
NBSS. —National Bible Society of Scotland. }
8.— CC. —Mission Board of the Christian Church. (American Christian Convention). E. C. Fry.
9.— CE. —Church of England (No Mission Board).
10.— CG. —Church of God.
11.— CMA. —Christian Missionary Alliance. A. Lindstrom.
12.— CMS. —Church Missionary Society.
Hokkaido, D. M. Lang.
Central Japan, W. P. Buncombe.
Kiushiu, J. Hind.
13.— EA. —Evangelical Association. P. S. Mayer.
14.— FCMS. —Foreign Christian Missionary Society. (Churches of Christ) T. A. Young. Statistician, P. A. Davey.
15.— FMA. —General Missionary Board of the Free Methodist Church of North America. Miss M. K. Hessler.
16.— HFMA. —Hepzibah Faith Missionary Association.
17.— Ind. —Independent of any Board or Society.
18.— JEB. —Japan Evangelistic Band. C. S. Wilkinson.
19.— JBTS. —Japan Book and Tract Society. Geo. Braithwaite.
20.— (a) LCA. —Foreign Mission Board of the United Lutheran Church of America.
(b) LEF. —Lutherska Evangeliforenigen i Finland. V. Savolainen.
21.— MCC. —Methodist Church of Canada.
22.— MEFB. —Board of Foreign Missions of the Methodist Episcopal Church. G. F. Draper.

23.— MES. —Board of Foreign Missions of the Methodist Episcopal Church, South. J. Grover Sims.
24.— (a) MP. —Board of Foreign Missions of the Methodist Protestant Church. E. J. Obee.
(b) MPW. —Woman's Foreign Missionary Society of the Methodist Protestant Church. Miss Olive Hodges.
25.— MSCC. —Missionary Society of the Church of England in Canada. Bishop H. J. Hamilton, (also Statistician Anglican Societies).
26.— OMJ. —Omi Mission. E. V. Yoshida.
27.— OMS. —Oriental Missionary Society. E. L. Kilbourne.
28.— PBW. —Pentecostal Bands of the World.
29.— PCN. —General Missionary Board of the Pentecostal Church of the Nazarene. Miss Ethel McPherson.
30.— PE. —Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
31.— PN. —Board of Foreign Missions of the Presbyterian Church in the United States of America. Harvey Brokaw.
32.— PS. —Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (South). S. M. Erickson.
33.— RC. —Roman Catholic.
34.— RCA. —Reformed Churches of America (Dutch). L. J. Shafer. Statistician, S. W. Rider.
35.— RCUS. —Board of Foreign Missions of the Reformed Church in the United States. (German). E. H. Guinther. Statistician, E. H. Zaugg.
38.— ROC. —Russian Orthodox. Bishop Sergie.
37.— SA. —Salvation Army. J. W. Beaumont.
38.— SAM. —Scandinavian Alliance Missions of North America. Joel Anderson.
39. SBC. —Southern Baptist Convention. W. H. Clarke.
40.— SDA. —Seventh Day Adventist. A. B. Cole.
41.— SPG. —Society for the Propagation of the Gospel.
South Tokyo Diocese. A. E. Webb.
Osaka Diocese. Bishop H. J. Foss.
42.— UB. —Foreign Missionary Society of the United Brethren in Christ. B. F. Shively.
43.— UGC. —Universalist General Convention. N. L. Lobdell.
44.— WU. —Woman's Union Missionary Society of America.
45.— YMJ. —Yotsuya Mission.
46.— YMCAA. —Young Men's Christian Association. (American International Committee). G. M. Fisher.
47.— YMCAT. —Government School English Teachers, affiliated with Y. M. C. A.
48.—(a) YWCAUS. —Foreign Department of the National Board of the Young Women's Christian Association of the United States of America. Miss Margaret Matthew.
49.— (b) YWCAC. —Young Women's Christian Association of Canada.
50.— WSSA. —World's Sunday School Association.

51.— K. —Kumiai Kyokwai.

52.— NKK. —Nihon Kirisuto Kyokwai; (P. N., P. S., R. C. A., R. C. U. S., W. U.).
Somu Kyoku, Int. Y. M. C. A. Bldg., Omote Sarugaku Cho, Kanda, Tokyo.

53.— NMK. —Nihon Methodist Kyokwai, (M. C. C., M. E. F. B., M. E. S.). Bishop Hiraiwa.

34.— NSK. —Nippon Sei Kokwai (P. E., S. P. G., C. E., Au. B. M.).

FORMOSA.

55.— PCC. —Board of Foreign Missions, Presbyterian Church in Canada. D. MacLeod.

56.— EPM. —Foreign Missions Committee of the Presbyterian Church of England.

ALPHABETICAL LIST

Order is as follows: Name: year of arrival in Japan: initial of Missionary Society: address:—Postal Transfer No. and Telephone No. are added when known. (A)=Absent. (W.S.)=War Service.

A

Abel, Mr. Fred, & W., 1913, P. B. W., Fukaya Machi, Saitama Ken (A).
Acock, Miss Amy A., 1905, A. B. F., 38 Uchimaru, Morioka.
Adair, Miss Lily, 1913, P. C. C., Taihoku, Formosa.
Adams, Miss Alice P., 1891, A. B. C. F. M., 95 Kadota yashiki, Okayama.
Adams, Mr. Roy P., & W. 1916, H. F. M. A., Choshi, Shimosa.
Ainslee, Miss K. E., 1918, Mitajiri, Yamaguchi Ken.
Ainsworth, Rev. Fred & W. 1915, M. C. C., 216 Sengoku Machi, Toyama, Toyama Ken.
Akard, Miss Martha B., 1914, L. C. A., Fukuoka (A).
Alexander, Miss Bessie, 1899, M. E. F. B., Sapporo.
Alexander, Miss S., 1894, P. N., Kawanishi mura, Kawabe Gun, Hyogo Ken.
Alexander, Rev. R. P., & W., 1893, M. E. F. B., 2 Aoyama Gakuin Tokyo. (F. C. Tokyo 1,381).
Alexander, Rev. W. G., & W., 1909, C. G., Sakai Eki, Kitatama Gun, Tokyo Fu.
Allchin, Miss Agnes M., Y. W. C. A. U. S., 84 Rokuchome, Honmoku Dori, Yokohama.
Allchin, Rev. Geo., & W. 1882, A. B. C. F. M., c/o A. B. C. F. M., 14 Beacon St. Boston, Mass., U. S. A.
Allen, Miss A. W., 1905, M. C. C., Shiritarizaka, Kanazawa, Ishikawa Ken.
Allen, Miss Thomasine, 1915, A. B. F., 2 Nakajima Cho, Sendai.
Alvares, Prefect Apostolique, R. C., Tokushima.
Ambler, Miss Marrietta, 1916, P. E., Okazaki Cho, Murata Machi, Hiromichi Kado, Kyoto.
Anchen, Rev., P., 1903, R. C., Hakodate.
Anderson, Mr. A. N., & W., S. D. A., 171 Amanuma, Suginami mura, Toyotama Gun, Tokyo Fu.
Anderson, Rev. Joel, & W., 1900, S. A. M., 920 Nakano, Tokyo Fu.
Anderson, Miss Ruby, A. B. F., 10 Rokuchome, Fujimachi, Kojimachi, Tokyo. (Phone. Honkyoku, 3971).
Andrews, Rev. E. L., 1913, C. E. (A).
Andrews, Rev. R. W., & W., 1899, P. E., 32 Kita Kuruwa cho, Maebashi.
Andrews, Miss Sarah, 1916, Ind., 17 Naka Tomizaka, Koishikawa, Tokyo.
Andrieu, Rev., 1911, R. C., 12 Sekiguchi Dai Machi, Koishikawa Tokyo.
Ankeney, Rev. Alfred, 1914, R. C. U. S., c/o H. S. Sneyd, Yokohama, (F. C., Tokyo 39583).
Appenzeller, Miss Ida, 1917, M. E. F. B., Iai Jo Gakko, Hakodate.

Arbury, Miss Katherine, 1916, P. N. Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka.
Archer, Miss A. L., 1899, M. S. C. C., Kyo Machi, Gifu.
Argall, Mrs. C. B. K., J. E. B., Mikage, Hyogo Ken.
Armbruster, Miss Rose T., 1903, F. C. M. S. Akita.
Armstrong, Miss M. E., 1903, M. C. C., Sogawa Machi, Toyama, Toyama Ken.
Armstrong, Rev. R. C., Ph. D., & W., 1903, M. C. C., Kwansei Gakuin, Kobe. (from July 1919 A.).
Arther, Miss M. C., E. P. M., Formosa.
Ashbaugh, Miss A. M., 1908, M. E. F. B., Kwassui Jo Gakko, Nagasaki.
Asbury, Miss Jessie J., 1901, F. C. M. S., 2002 Kita Tokiwa Dori, Tennoji, Osaka.
Atchinson, Rev. R., & W. 1905, Ind., 10 Itchome, Wakinohamacho, Kobe.
Atkinson, Miss Anna P., 1882, M. E. F. B., Eiwa Jo Gakko, Fukuoka.
Atkinson, Miss M. J., 1899, P. S., Shichiban Cho, Takamatsu.
Aurell, Rev. K. E., & W., 1899, A. B. S., 15-a Akashicho Tsukiji, Tokyo.
Aurientis, Rev. P., Vicar Gen., 1878, R. C., Kyoto.
Austen, Rev. W. T., & W., 1873, C. E., 60-c Bluff, Yokohama.
Axling, Rev. William, D. D., & W., 1901, A. B. F., 10 Rokuchome Fujimi Cho, Kojimachi, Tokyo. (Phone Honkyoku 3971. F. C. Tokyo 38653).
Ayres, Rev. J. B., D. D., 1888, P. N., 33 Kawaguchi Cho, Nishi Ku, Osaka. (F. C. Osaka 21,950).
Ayres, Rev. Samuel G., D. D., & W., 1919, U. G. C., 6 Ura Sarugaku cho, Kanda, Tokyo.

B

Babcock, Miss B. R., 1897, P. E., 21 Yamamichi Cho, Hirosaki.
Bach, Rev. D. G. M., & W., L. C. A., 1916, 4830 Dairi Machi, Moji Shigai.
Baker, Miss Mary, 1913, Y. W. C. A. U. S., 84 Rokuchome, Honcho-dori, Yokohama.
Baldwin, Rev. J. M. & W., 1889, M. S. C. C., Shirakabe Cho, Nagoya.
Ballagh, Mr. J. C., 1875, P. N., Meiji Gakuin, Tokyo.
Ballagh, Rev. J. H., D. D., 1861, R. C. A., Ichome, Shirakabe Cho, Nagoya. (from June 1919, A).
Band, Rev. E., 1912, E. P. M. Tainan, Formosa.
Bangs, Miss Louise, 1911, M. E. F. B., Kwassui Jo Gakko, Nagasaki (A).
Barclay, Mr. J. Gurney, & W., 1907, C. M. S., Akayama, Matsue.
Barclay, Rev. T., 1874, E. P. M., Tainan, Formosa (A).
Barnett, Miss Margaret, 1888, E. P. M., Tainan, Formosa.
Barrows, Miss M. L., 1876, A. B. C. F. M., 59 Rokuchome, Nakayamate Dori, Kobe.
Batchelor, Ven. Archdeacon J., D. D., F. R. G. S., & W., 1879, C. M. S., 1 Kita Sanjo, Nishi Shichichome, Sapporo.
Bates, Rev. C. J. L., D. D., & W., 1902, M. C. C., 23 Kamitomizaka cho, Koishikawa, Tokyo.

Baucus, Miss Georgiana, 1890, M. E. F. B., 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, E. A., 84 Sasugayacho, Koishikawa, Tokyo.
Beam, Rev. Kenneth S., & W., 1917, A. B. C. F. M., 12 Honmura Cho, Azabu, Tokyo.
Beaumont, Lieut. Colonel John W., & W., 1909, S. A., 32 Akashicho, Tsukiji, Tokyo.
Bennett, Rev. H. J. & W., 1901, A. B. C. F. M., Higashi Cho, Tottori.
Bennett, Miss Nellie, 1910, M. E. S., (A.) Blackstone, Va., U. S. A.
Benninghoff, Rev. H. B., D. D., & W., 1907, A. B. F., 91 Benten Cho, Ushigome, Tokyo (Phone Bancho 5395)
Benson, Rev. H. F., & W., 1906 S. D. A., 75 Sengoku Machi, Wakamatsu, Fukushima Ken.
Berlioz, Rt. Rev. Bishop, 1875, R. C., Sendai.
Bernauer, Mrs. Estella A., A. G., 232 Suwa, Totsuka, Toyotama Gun, Tokyo Fu.
Berner, Miss Natalie, 1912, E. A., 93 Sanchome, Kobinata Daimachi, Koishikawa, Tokyo.
Berry, Rev. Arthur D., D. D., 1902, M. E. F. B., 8 Aoyama Gakuin, Tokyo;
Bertrand, Rev. Fr., 1890, R. C., Kokura.
Biannic, Rev. Jean., 1897, R. C., Sambongi Machi, Aomori Ken.
Bickel, Mr. Philip L., 1917, A. B. F., (Navigator) 50 Shimo Tera Machi, Himeji.
Bickers, Miss A. E., S. P. G., 15 Rokuchome Naka Yamate Dori, Kobe.
Bickersteth, Mrs. Edw., 1893, S. P. G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Bigelow, Miss G. S. 1886, P. N., Baiko Jo Gakko, Shimonoseki.
Billing, Rev. L., 1895, R. C., Numazu (A).
Binford, Mr. Gurney, & W., 1899, A. F. P., 26 Bizen Machi, Mito.
Binsted, Rev. N. S., & W., 1915, P. E., Hodono Naka Cho, Akita.
Bird, Miss E., M. C. C., Eiwa Jo Gakko, Nishi Kusabuka Cho, Shizuoka.
Birraux, Rev. J., 1890, R. C., Tsu, Ise.
Bishop, Rev. Charles, & W., 1879, M.E.F.B., 9 Aoyama Gakuin, Tokyo.
Bixby, Miss Alice, 1914, A. B. F., 47 Shimo Tera Machi, Himeji.
Blackmore, Miss I. S., 1889, M. C. C., 8 Torii Zaka, Azabu, Tokyo.
Bleby, Rev. H.L. & W., C. M. S., Ikebukuro, Tokyo.
Bodley, Miss E., 1915, M. E. F. B., 2 Sanban cho, Sendai.
Boehrer, Rev. J. F., R. C., Fukuoka.
Bois, Rev. F. L. J., R. C., Nagasaki.
Bois, Rev. J. F., 1900, R. C., Hibosashi Mura, Hirado, Nagasaki Ken.
Bonnet, Rev. F., 1893, R. C., Oshima, Kagoshima Ken (W. S.).
Booth Rev. E. S., 1879, R. C. A., 178 Bluff, Yokohama.
Bosanquet, Miss A. C., 1892, C. M. S., 89 Harajuku, Aoyama, Tokyo. (A.)
Bosanquet, Miss N. M., 1908, S. P. G., c/o S. P. G. House, Westminster, London.
Bouldin, Rev. G. W., & W., 1906, S. B. C., 141 Koya Machi, Kokura.
Bouige, Rev. L. H., 1894, R. C., Oshima, Kagoshima (W. S.).
Boulton, Miss E. B., 1883, C. M. S., 6 Chome Uehon Machi, Osaka.
Bousequet, Rev. M. J., R. C., Osaka (A.) (W. S.)
Boutflower, Rt. Rev. C. H., D. D., (Bishop Cecil), S. P. G., 1909, 8 Sakae Cho, Shiba, Tokyo.

Boutflower, Miss M. M., 1909, C. E., 8 Sakae Cho, Shiba, Tokyo.
Bowers, Miss Mary Lou, 1913., L. C. A., 34 Gokuraku Cho, Fukuoka.
Bowles, Mr. Gilbert, 1901, & W., 1893, A. F. P., 30 Koun Machi, Mita, Shiba Tokyo. (Phone Shiba 3743)
Bowman, Miss N. F. H., 1907, M. S. C. C., Toyohashi, Shizuoka Ken.
Boyd, Miss H., 1912, S. P. G., 16 Rokuchome, Hirakawa Cho, Kojimachi, Tokyo. (A).
Boyd, Miss L. H., 1902, P. E., 21 Iidamachi Rokuchome, Kojimachi, Tokyo.
Bradshaw, Miss A. H., 1889, A. B. C. F. M., 6 Minami Rokken Cho, Sendai.
Brady, Rev. J. H., & W., P. S., Susaki, Kochi Ken.
Braithwaite, Mr. Geo., 1886, J. B. T. S., 5 Hikawa Cho, Akasaka, Tokyo. (A).
Braithwaite, Mrs. Geo., 1886, J. E. B., 5 Hikawa Cho, Akasaka, Tokyo. (A).
Brand, Mr. Herbert G., & W., Ind., 22 Naka Rokuban Cho, Kojimachi, Tokyo (A).
Brand, Rev. J. C., 1890, A. B. F., 46 Wakamatsu Cho, Ushigome, Tokyo (Retired).
Brenguir, Rev. L., 1894, R. C., Hitoyoshi, Kumamoto Ken.
Breton, Rev. M. J., 1899, R. C., Kuroshima, Nagasaki Ken.
Brick, Miss Ollie A., 1911, R. C. U. S. 168 Higashi Sambancho, Sendai.
Bridgman, Mr. R. P., 1917, Y. M. C. A. T. Kawaguchi Cho, Osaka.
Briggs, Mrs. F. C., 1895, A. B. F., 47 Shimo Tera Machi, Himeji.
Bristowe, Miss L. M., 1899, P. E., Mito.
Brokaw, Rev. Harvey, D. D., & W., 1896, P. N., Muro Machi, Nishi Ichijo Dori, Kyoto.
Brown, Rev. C. L., D. D., & W., 1898, L. C. A., (A).
Brown, Mr. F. H., & W., 1913 Y. M. C. A. A., 347 Madison Ave., New York City. U. S. A.
Brown, Miss Winnifred, 1913, F. C. M. S. 354 Nakazato, Takinogawa Mura, Tokyo Fu. (A).
Bryan, Rev. J. I., Ind., Tokyo.
Bryant, Miss E. M., C. M. S., Piratori, Hidaka, Hokkaido
Buchanan, Miss Elizabeth O., P. S., Gifu.
Buchanan, Rev. W. C., & W., 1891, P. S., Gifu.
Buchanan, Rev. W. McS., D. D., & W., 1895, P. S. Ikuta Cho, Kobe.
Bull, Rev. Earl R. & W., 1911, M. E. F. B., 70 Ike no Ue Cho, Kagoshima, (A).
Bull, Miss Leila, 1888, P. E., 27 Kawaguchi Cho, Osaka.
Bullis, Miss Edith M., Ind., Yamamoto Dori, Kobe.
Bullock, Miss, E. A., J. E. B., 6085 Tennoji, Tennoji mura Osaka Fu.
Buncombe, Rev. W.P., (& W. A.,) 1888, C. M. S., 15 Dote Sanbancho, Kojimachi, Tokyo.
Burden, Rev. W. D., & W., 1898, S. D. A. 169-171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo Fu. (A).
Burnet, Miss E., J. E. B., 123 Kashiwagi, Yodobashi, Tokyo.
Burwall, Miss Augusta, A. B. C. F. M., Doshisha Jo Gakko, Kyoto.
Butler, Miss A. E., 1885, E. P. M., Shoka, Formosa (A).
Buxton, Rev. B. F., & W., J. E. B., 112 Shichome, Yamamoto Dori, Kobe (A).
Buzzell, Miss A. S., 1892, A. B. F., c/o Woman's American Baptist Foreign Mission Society, Box 41, Boston, Mass, U. S. A.

C

Cadilhac, Rev. H. Vicar Gen'l, 1882, R. C., 13 Matsugamine, Utsunomiya.
Callahan, Rev. W. J., & W., 1893, M. E. S., Uwajima, Iyo.
Caloin, Rev. E., 1897, R. C., Kofu, Yamanashi Ken (W. S.,).
Camp, Miss Evalyn, 1916, A. B. F., Imasato, Kamitsu Mura, Nishinari Gun, Osaka Fu.
Campbell, Miss Edith, 1909, M. C. C., Women's Christian College, Tsunohazu, Tokyo.
Carlsen, Deaconess V. D., 1909, P. E., 32 Kuruwa Cho, Maebashi.
Carlson, Rev. C. E., & W., S. A. M., Ito, Isu.
Carlyle, Miss E. A., C. M. S., Tokyo.
Carpenter, Miss M. M., 1895, A. B. F., 10 Fukuro Machi, Surugadai, Kanda, Tokyo.
Cary, Miss Alice E., 1915, A. B. C. F. M., Baikwa Jo Gakko, Osaka.
Cary, Rev. Otis, D. D., & W., 1878, A. B. C. F. M., c/o A. B. C. F. M., 14 Beacon St., Boston, Mass., U. S. A.
Cary, Rev. Frank, & W., 1916, A. B. C. F. M., Higashi 6 chome, Kita Ichijo, Sapporo.
Case, Miss D., 1916, S. P. G., 15 Nakayamate Dori, 6 Chome, Kobe.
Castanier, Rt. Rev. B., 1899, R. C., Osaka.
Cesca, Rev. Father, R. C., Niigata.
Cesselin, Rev. C., 1907, R. C., Kesennuma Machi, Miyagi Ken (W. S.,).
Cesselin, Rev. G., 1894, R. C., 8 Kita Fukashi, Matsumoto, Shinshu (W. S.).
Cettour, Rev. J., 1885, R. C., Yamaguchi.
Chabagno, Rev. J., 1906, R. C., 9 Wakaba Cho, Yokohama (A).
Chambers, Miss Lillian, Y. W. C. A. U. S., Muromachi, Mushanokoji Sagaru, Kyoto.
Chambers, Miss Zuda Lee, 1917, C. G., Sakai Eki, Kitatama Gun, Tokyo Fu.
Chambon, Rev. J. A., 1900, R. C., Hakodate.
Chandler, Miss A. B., 1899, Ind., Gojo Dori, 10 chome, Asahigawa.
Chapdelaine, Rev. R. C., (A).
Chapman, Rev. E. N., 1917, P. N., Meiji Gakuin, Shiba, Tokyo.
Chapman, Rev. G., & W., 1884, C. M. S. (A).
Chapman, Rev. J. J., & W., 1899, P. E., Karasumaru Dori, Shimo Tachiuri, Kyoto (F. C. Osaka 27734).
Chappell, Rev. J., & W. 1895, P. E., 40 Tsukiji, Tokyo.
Chappell, Rev. B., D. D., 1890, M. E. F. B., Aoyama Gakuin, Tokyo.
Chappell, Miss Constance S., 1912, M. C. C., Eiwa Jo Gakko, Atago Machi, Kofu, Yamanashi Ken.
Chappell, Miss Mary H., 1912, M. E. F. B., Aoyama Jo Gakuin, Aoyama, Tokyo (A).
Charron, Rev. T., 1891, R. C., Himeji.
Chase, Miss Laura, 1915, M. E. F. B., Aoyama Jo Gakuin, Tokyo, (A).
Cheney, Miss Alice, 1915, M. E. F. B., Aoyama Jo Gakuin, Tokyo.
Cherel, Rev. J. M., 1892, R. C., Sarugaku Cho, Kanda, Tokyo.
Cholmondeley, Rev. L. B., 1887, S. P. G., 25 Iwato Cho, Ushigome, Tokyo.
Chope, Miss D. M., 1917, S. P. G., 108 Zoshigaya Machi, Koishikawa, Tokyo.

Clagett, Miss M. A., 1887, A. B. F., 10 Fukuro Machi, Surugadai, Kanda, Tokyo.
Clapp, Miss Frances B., A. B. C. F. M., Doshisha Jo Gakko, Kyoto.
Clark, Rev. C. A., & W., 1887, A. B. C. F. M., Miyazaki.
Clarke, Mr. Chas., 1912, O. M. S., 1810 Young St., Cincinnati, Ohio, U. S. A.
Clarke, Miss Sarah F., 1915, P. N., Hokuriku Jo Gakko, Kanazawa.
Clarke, Rev. W. H., & W., 1899, S. B. C., 135 Kyomachi, Kumamoto.
Clawson, Miss Bertha, 1898, F. C. M. S., Joshi Sei Gakuin, Takinogawa, Tokyo Fu.
Clazie, Miss Mabel G., P. C. C., Taihoku, Formosa.
Coates, Rev. H. H., D. D., & W., 1890, M. C. C., Takamachi, Hamamatsu.
Coates, Miss A. L., 1895, M. P. W., 10 Motoshiro Cho, Hamamatsu (A).
Cobb, Rev. E. S., & W., 1904, A. B. C. F. M., Karasumaru Dori, Imadegawa Agaru, Kyoto.
Cobb, Mr. J. B., & W., 1918, M. E. S., Palmore Institute, 23 Shichome Kita Nagasa Dori, Kobe.
Cockram, Miss S. H., 1893, C. M. S., Sojima, Kurume (A).
Coe, Miss Estelle, 1911, A. B. C. F. M., Tottori.
Colborne, Mrs., 1897, C. E., Hojo, Boshu.
Cole, Mr. A. B., & W., S. D. A., 171 Amanuma, Suginami Mura, Tokyo Fu.
Coleman, Mr. H. E., & W., 1907, W. S. S. A., 11 Hinoki Cho, Akasaka, Tokyo (A).
Coles, Miss A. M., 1910, J. E. B., Bishop Poole Girls School, Tsuruhashi Cho, Higashi Nari Gun, Osaka Fu.
Collins, Mr. H. H. 1912, Y. M. C. A. T., 58 Teppo Cho, Hiroshima.
Combaz, Rt. Rev. J. C., 1889, R. C., Nagasaki.
Connell, Miss Hannah, 1905, P. C. C., Tamsui, Formosa.
Converse, Miss C. A., 1889, A. B. F., 3131 Aoki Cho, Kanagawa Machi, Yokohama (Phone Honkyoku 2176).
Converse, Mr. G. C., & W., 1915 Y. M. C. A. A., 10 Omote Sarugaku Cho, Kanda, Tokyo.
Cook, Miss M. M., 1904, M. E. S., Hiroshima Girls' School, Hiroshima.
Cooke, Rev. A. W., Ph. D., 1899, P. E. (& W., U. S. A.) 12 Rue d'Agnesseaus, Paris, France (W. S.).
Cooke, Miss M. S., 1913, M. S. C. C., Gokiso, Nagoya.
Cooper, Rev. S. E., & W., 1906, F. M. A., Belvidere Ill., U. S. A.
Coot, Mr. Leonard, A. G., 1035 Honmoku, Yokohama.
Copp, Mr. W. C., 1915, Y. M. C. A. T., Commercial School, Hakodate.
Cornier, Rev. A., 1900, R. C., Koriyama (W. S.).
Corgier, Rev. E., 1897, R. C., Wakamatsu (W. S.).
Cornwall-Legh, Miss M. H., P. E., Kusatsu, Joshu.
Correll, Rev. I. H., D. D., & W., 1873, P. E., 2 Kasumi Cho, Azabu, Tokyo.
Correll, Miss Ethel, 1908, P. E., 11 Higashi Ichiban Cho, Sendai.
Cosand, Rev. Joseph, 1885, U. B., 1929 Shimo Shibuya, Tokyo Fu.
Cotrel, Rev., 1902, R. C., Nakatsu, Oita Ken.
Couch, Miss Helen, 1916, M. E. F. B., 53 Moto Machi, Hakodate.
Couch, Miss S. M., 1892, R. C. A., 47 Moto Fukuro Machi, Nagasaki.
Courtice, Miss Lois K., 1914, M. E. F. B., Nagoya (A).
Cowl, Mr. John, & W., C. M. S., 15 Dote Sanbancho, Kojimachi, Tokyo (A).

Cowman, Rev. C. E., & W., 1901, O. M. S., 101 So. Oxford Ave., Los Angeles, Calif., U. S. A.
Cox, Miss A. M., 1900, C. M. S., Ashiya Mura, Muko Gun, Hyogo Ken (A).
Cozad, Miss Gertrude, 1888, A. B. C. F. M., 59 Rokuchome, Naka Yamate Dori, Kobe.
Cragg, Rev. W. J. M., & W., 1911, M. C. C., Kwansei Gakuin, Kobe.
Craig, Mr. E. B., & W., Ind., Katase, Kanagawa Ken.
Craig, Miss M., 1903, M. C. C., 8 Torii Zaka, Azabu, Tokyo.
Crawford, Miss Inez, 1917, Y. W. C. A. U. S., Mushanokoji Sagaru, Muromachi, Kyoto.
Cribb, Miss E. R., J. E. B., 37 Kita Nichome, Denbo Cho, Nishinari Gun, Osaka Fu.
Cronise, Miss Florence, 1913, M. P. W., Shirakabe Cho, Nagoya.
Crosby, Miss Amy R., 1913, A. B. F., c/o. W. A. B. F. M. S., Box 41 Boston, Mass., U. S. A.
Cummings, Rev. C. K., & W., 1889, P. S., Asahi Machi, Toyohashi.
Cunningham, Rev. W. D., & W., Y. M. J., 6 Naka Cho, Yotsuya, Tokyo.
Curd, Miss Lillian, 1912, P. S., Tera Machi, Tokushima (A).
Curtis, Miss Edith, 1912, A. B., C. F. M., Baikwa Jo Gakko, Osaka.
Curtis, Rev. F. S., & W., 1887, P. N. 1854, Maruyama Cho, Shimonoseki.
Curtis, Rev. W. L., & W., A. B. C. F. M., Ichijo Sagaru. Karasumaru Dori, Kyoto.
Cuthbertson, Mr. James, & W., 1905, J. E. B., 9 Fukuro Machi, Suruga Dai, Kanda, Tokyo.
Cypert, Miss Lilian, 1917, Ind., 17 Naka Tomizaka, Koishikawa, Tokyo.

D

Dalidert, Rev. Desiré, 1884 R. C., Shirakawa.
Daniel, Miss N. Margaret, 1898, M. E. F. B., Aoyama Jo Gakuin, Tokyo.
Danielson, Miss Mary, 1902, A. B. F., c/o W. A. B. F. M. S., Box 41 Boston, Mass., U. S. A.
Daridon, Rev. H., 1886, R. C., Tottori.
Daughaday, Miss M. A., 1883, A. B. C. F. M., Kita Sanjo, Nishi 15 chome, Sapporo.
Daugherty, Miss Lena G., 1915, P. N., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Davey, Rev. P. A., & W., 1899, F. C. M. S., 72 Myogadani Machi, Koishikawa, Tokyo.
Davidson, Miss F. E., 1914, P. N., c/o Pres. Bd. For. Msns., 156 5th Ave., N. Y., U. S. A.
Davis, Mrs. J. D., 1883, A. B. C. F. M., Kobe College, Kobe.
Davis, Mr. J. Merle, & W., 1905, Y. M. C. A. A., 547 Madison Ave., New York City, U. S. A.
Davis, Rev. W. A., & (W. absent) 1891, M. E. S., Kwansei Gakuin, Kobe.
Davison, Rev. C. S., & W., 1903, M. E. F. B., (A.)
Davison, Rev. J. C., D. D., 1873, M. E. F. B., 435 Furushinyashiki, Kumamoto.
Dawson, Miss Elizabeth, M. P. W. (A.)
Deffrenes, Rev. Jos. 1892. R. C., Fukushima.

DeForest, Miss C. B., 1903, A. B. C. F. M., Kobe College, Kobe.
de Groot, Commissioner J. W., &. W., 1916, S. A., 23-a Akashi Cho, Tsukiji, Tokyo.
Delahave, Rev., 1906, R. C. Shizuoka.
Demangelle, Rev. A. H., 1892, R. C., 19 Sekiguchi Daimachi, Koishikawa, Tokyo (A).
Demaree, Rev. T. W. B., & W., 1889, M. E. S., 83 Niage Machi, Oita, Oita Ken.
Demarest, Miss May B., 1912, R. C. A., Meiji Gakuin, Shiba, Tokyo.
Denton, Miss Mary F., 1888, A. B. C. F. M., Doshisha Jo Gakko, Kyoto.
Deruy, Rev., 1909, R. C., Matsuye (W. S.).
Detweiler, Rev. J. E., & W., 1910, P. N., c/o Pres. Bd. For. Msns., 156 Fifth Ave., New York, U. S. A.
De Wolfe, Miss H. E., 1904, M. C. C., 14 Shintari zaka, Kanazawa (A).
Dickerson, Miss Augusta, 1888, M. E. F. B., Iai Jo Gakko, Hakodate.
Dickinson, Miss Emma E., 1897, M. E. F. B., 37 Bluff, Yokohama. (F. C. Tokyo 15,403).
Dithridge, Miss H. L., 1910, A. B. F. 101 Hara Machi, Koishikawa, Tokyo.
Dixon, Miss E. M., 1906, P. E., Morioka (A).
Doane, Miss Marion S., 1918, P. E., St. Luke's Hospital, Tsukiji, Tokyo.
Dooman, Rev. Isaac, & W., 1887, P. E., 211 Atagoshita Cho, Tsu, Ise.
Dosker, Rev. R. J., 1916, P. N., 42 Tokiwa Machi, Matsuyama, Iyo.
Dossier, Rev. R., 1901, R. C. Morioka.
Dowd, Miss Annie, 1888, P. S., 180 Takajo Machi, Kochi.
Dowie, Mr. Kenneth W., & W., 1913, P. C. C. Taihoku, Formosa.
Dozier, Rev. C. K., & W., 1906, S. B. C., 47 Yoha no Cho, Fukuoka.
Drake, Miss Katherine I., 1909, M. C. C., Ueda, Shinshu.
Draper, Rev. G. F., S. T. D., & W., 1880, M. E. F. B., 222-B Bluff, Yokohama.
Draper, Miss Marion R., 1913, M. E. F. B., Yokohama.
Draper, Miss Winifred F., 1912, M. E. F. B., 9 Nakakawarage Cho, Hirosaki.
Drouart de Lezey, Rev. F. L., 1873, R. C., Gotemba, Shizuoka Ken.
Drouet, Rev., 1910, R. C. Nagasaki.
Duke, Rev., M. O. M., & W., C. M. S., Nishi Kamiichi Machi, Oita (A).
Dunlop, Rev. J. G., D. D., 1887, & W., 1894, P. N., Baiko Jogakuin, Shimonoseki (in France till summer 1919).
Dunning, Miss Elizabeth, 1918. Y. W. C. A. U. S., 2 Sanchome, Sadowara Cho, Ushigome, Tokyo.
Dunning, Rev. M. D., & W., 1902, A. B. C. F. M., 12 Shichome, Yamamoto dori, Kobe.
Durand, Rev. J. E., 1885, R. C., Iwojima, Nagasaki Ken.
Durgin, Mr. R. L., & W., 1919, Y. M. C. A. A. 10 Omote Sarugaku Cho, Kanda, Tokyo.
Duthu, Rev. J. B., 1885, R. C., Okayama.
Dyer, Mr. A. L., & W., 1905, J. E. B., 120 Goken Yashiki, Himeji.

E

Eaton, Miss A. G., 1918, P. N., Hokuriku Jo Gakko, Kanazawa, Ishikawa Ken.
Eckel, Rev. W. A., & W., P. N. C., 2 of 78 Nobori Cho, Hiroshima.

Elliott, Miss Isabel, 1913, P. C. C., Taihoku, Formosa (A).
Elwin, Rev. W. H., & W., 1907. C. M. S., 7 Sasugaya Cho, Koishikawa, Tokyo.
Emery, Mr. Lloyd B., 1916, Y. M. C. A. T., Commercial School, Nagasaki.
Erffmeyer, Miss Edna, 1906, E. A., 14 Nichome, Yojo Dori, Nishiku, Osaka.
Erffmeyer, Miss Florence, 1911, E. A., 14 Nichome, Yojo Dori, Nishiku, Osaka.
Erickson, Rev. S. M., & W., 1905, P S., 127 Hamano Cho, Takamatsu.
Erskine, Rev. W. H., & W., 1904, F. C. M. S., 2395 Minami Kawahori Cho, Minami Ku, Osaka.
Evans, Miss A., 1901, C. M. S., Hokkaido.
Evans, Rev. Chas. H., & W., 1894, P. E., Naka Machi, Mito.
Evans, Miss Elizabeth Margaret, 1911, P. N., Hokusei Jo Gakko, Sapporo.
Evans, Miss Sarah, 1893, Ind., Kobe.
Ewing, Miss A. M., 1915, Ind., 3 of 82 Kogai Cho, Azabu, Tokyo.

F

Fage, Rev. F., 1883, R. C., Kobe.
Fanning, Miss K. F., 1914, A. B. C. F. M., 22 Nakayamate Dori, Rokuchome, Kobe.
Faust, Rev. A. K., Ph. D., & W., 1900, R. C. U. S., 162 Higashi Sanban Cho, Sendai.
Ferguson, Rev. D., & W., 1889, E. P. M., Tainan, Formosa.
Ferguson, Rev. J. Y., M. D., & W., 1905 P. C. C., Taihoku, Formosa (A).
Field, Miss Sarah M., 1917, A. B. C. F. M., 12 Honmura Cho, Azabu, Tokyo.
Finlay, Miss L. Alice, 1905, M. E. F. B., 143 Kajiya Cho, Kagoshima (A).
Fisher, Rev. C. H. D., & W., 1882, A. B. F., 58 Bluff, Yokohama (Retired).
Fisher, Mr. Galen M., & W., 1898, Y. M. C. A. A., 22 Gochome, Fujimi Cho, Kojimachi Ku, Tokyo (A).
Fisher, Mr. R. H., & W., 1914, A. B. F., 23–A Bluff, Yokohama (F. C. Tokyo 32699).
Flaujac, Rev., 1909, R. C., Tsukiji Cathedral, Tokyo.
Fleming, Miss Anna M., 1918, R. C. A., 47 Moto Fukuro Machi, Nagasaki.
Foote, Rev. J. A., & W., 1912, A. B. F., 951 Rokumantai Cho, Tennoji, Osaka.
Forester, Rev. and Hon. O. St. M., & W., C. E., 2112 Negishi, Yokohama.
Foss, Rt. Rev. H. J., D. D., & W., 1876, S. P. G., Shinomiya, Kobe.
Foxley, Rev. C., & W., 1909, S. P. G., 37 Goken Yashiki, Himeji.
France, Miss B., S. P. G., 15 Rokuchome, Nakayamate Dori, Kobe.
France, Rev. W. F., 1909, S. P. G., 11 Sakae Cho, Shiba, Tokyo (A).
Francis, Miss R. M., C. M. A., Fukuyama.
Francis, Rev. T. R., & W., 1913, C. M. A., Matsuyama.
Frank, Rev. J. W., & W., 1912, M. E. S., Nakatsu, Oita Ken (from June 1919 A).

Freeth, Miss F. M., 1896., C. M. S., Kusunoki Cho, Kumamoto.
French, Miss R. D., 1910, A. B. F., 1102 E. Spruce St., Seattle, Wash., U. S. A.
Fressenon, Rev. M., 1903, R. C., Oshima, Kagoshima Ken.
Fry, Rev. E. C., & W., 1894, C. C., 7 Nijo Machi, Utsunomiya.
Fryer, Rev. W. O., & W., 1911, M. C. C., 319 Hyakkoku Machi, Kofu, Yamanashi Ken.
Fugill, Miss E. M., 1893, C. M. S., Hamada (A).
Fulghum, Miss S. F., 1918, S. B. C. 101 Hara Machi, Koishikawa, Tokyo.
Fulton, Rev. G. W., D. D., & W., 1889, P. N. 32 Kawaguchi Cho, Nishi Ku, Osaka (F. C. Osaka 13,828).
Fulton, Rev. C. D., & W., P. S., Okazaki, Aichi Ken.
Fulton, Rev. S. P., D. D., & W., 1888, P. S., 2135 Nakao Mura, Kumochi, Kobe.

G

Gaines, Miss N. B., 1887, M. E. S., Hiroshima Girls' School, Hiroshima.
Gaines, Miss Rachel, 1914, M. E. S., Hiroshima Girls' School, Hiroshima.
Gale, Rev. W. H., 1912, M. S. C. C, Shinta Cho, Matsumoto.
Galgey, Miss L. A., 1899, C. M. S., Nishinomiya no Shita, Fukuyama Hiroshima Ken.
Gardener, Miss F., 1907, C. M. S., 145 Kokutaiji Mura, Hiroshima.
Gardiner, Mr. J. M., & W., 1880, P. E., (retired) 32 Dote Samban Cho, Kojimachi, Tokyo.
Gardiner, Miss Ernestine W., 1916, P. E., St. Faith's Training School, New York City, U. S. A.
Garnier, Rev. L. F., 1885, R. C., Sakitsu, Amakusa, Nagasaki Ken.
Garman, Rev. C. P., & W., 1906, C. C., 26 Kasumi Cho, Azabu Tokyo. (F. C. Tokyo 10598).
Garst, Miss Gretchen, 1912, F. C. M. S., Akita (A).
Garvin, Miss A. E., 1882, P. N., 3 of 4 Inari Cho, Kure.
Gates, Rev. Paul J., & W., 1918, A. B. F. 6 Ura Sarugaku Cho, Kanda, Tokyo.
Gauld, Rev. William, & W., P. C. C., Taihoku, Formosa.
Geley, Rev. J. B., 1895, R. C., Wakayama.
Gemmill, Rev. W. C., 1895, S. P. G., 11 Sakae Cho, Shiba, Tokyo.
Gerhard, Miss Mary A., R. C. U. S. 41 Karahori Cho, Sendai.
Gerhard, Prof. Paul L., & W., 1897, R. C. U. S., 6 Rokken Cho, Sendai.
Gettleman, Rev. Victor, S. J., R. C., 7 Kioi Cho, Kojimachi, Tokyo.
Gifford, Miss Alice C., 1911, A. F. P., 30 Koun Cho, Mita, Shiba, Tokyo. (Phone Shiba 3743).
Gillespy, Miss J. C., 1902, J. E. B., 6 Nichome, Ishiicho, Kobe.
Gillett, Miss E. R., 1896, Ind., 125 Kashiwagi, Yodobashi Machi, Tokyo Fu.
Giraudias, Rev., 1903, R. C., Odawara, Kanagawa Ken (W. S.)
Gist, Miss Anette, 1915, M. E. S., 55 Niage Machi, Oita, Oita Ken.
Gleason, Mr. Geo., & W., 1901, Y. M. C. A. A., 347 Madison Ave., New York City (A).
Glenn, Miss Agnes, 1901, H. F., 105 Take Cho, Koya, Choshi, Shimosa (A).
Goodwin, Miss Lora C., 1914, M. E. F. B., Sapporo.

Gonzales, Rev. Joseph, & W., S. P. G., Ogasawara Gunto (Bonin Is.).
Gorbold, Mrs. R. P., 1892, P. N., Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka.
Gordon, Mrs. M. L., 1872, A. B. C. F. M., Tera Machi Dori, Nashinoki Cho, Kyoto.
Govenlock, Miss Isabel, M. C. C., London, Ont.
Gracy, Rev. L., 1897, R. C., Nagasaki.
Grafton, Mr. H. H., & W., 1916, Y. M. C. A. A., Muromachi, Demizu Agaru, Kyoto.
Grant, Mr. J. P., 1902, Y. M. C. A. T., Uenoyama, Kamitomaka Machi, Shimonoseki.
Gray, Dr. A. A., M. D., & W., 1913, P. C. C., Gilan, Formosa (A).
Gray, Mr. F. H., & W., A. G., (A).
Green, Rev. C. P., & W., C. M. A., Hiroshima.
Greene, Miss Elsie, 1916, Y. W. C. A. U. S., 14 Kita Jimbo Cho, Kanda Tokyo (A).
Gregson, Miss D., S. P. G., 27 Nibancho, Okayama (A).
Gressitt, Mr. J. F., & W., 1907, A. B. F. 75 Bluff, Yokohama, (F. C. Tokyo 40944).
Grey, Rev. Wm. T., & W., 1905, S. P. G., (A) c/o S. P. G. House, Westminster, London.
Grinand, Rev. A., 1902, R. C., Kyoto.
Griswold, Miss Fannie E.,1889, A. B. C. F. M., 132 Iwagami, Maebashi.
Grover, Mr. Dana I., & W., 1904, A. B. C. F. M., Karasumaru Dori, Imadegawa Sagaru, Kyoto.
Guinther, Rev. E. H., & W., 1913, R. C. U. S., 1016 Muika Machi, Yamagata.
Gulick, Rev. Sidney L., D. D., & W., 1888, A. B. C. F. M., (A).
Gundert, Rev. W., 1906, Ind., Daigo Koto Gakko, Kumamoto.
Gunter, Miss Mamie E., Y. W. C. A. U. S., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Gushue-Taylor, Dr. G., & W., 1911, E. P. M., Tainan, Formosa (A).

H

Haden, Rev. T. H., D. D., 1895, M. E. S., Kwansei Gakuin, Kobe.
Hager, Rev. S. E., D. D., (& W. A.,) 1893, M. E. S., 2 of 135 Shichome, Kitano Cho, Kobe. Fayette, Mo., U. S. A.
Hagin, Rev. F. E., & W., 1900, F. C. M. S. 65 Miyashita Cho, Sugamo, Koishikawa, Tokyo (A).
Hail, Rev. A. D., D. D., 1878, P. N., 33 Kawaguchi Cho, Higashi Ku, Osaka.
Hail, Rev. J. B., D. D., & W., 1887, P. N., Wakayama.
Hail, Mrs. J. E., 1898, P. N., Tezuka Yama, Sumiyoshi Mura, Osaka.
Halbout, Rev. A., 1888, R. C., Akaogi Mura, Oshima, Kagoshima Ken.
Hall, Rev. Marion E., & W., 1915, A. B. C. F. M., 132 Iwagami Cho. Maebashi.
Halsey, Miss L. S., 1904, P. N., Joshi Gakuin, 33 Kaminiban Cho, Kojimachi, Tokyo.
Hamilton, Miss F., M. S. C. C., Arigasaki, Matsumoto.
Hamilton, Miss F. G., M. C. C., 8 Toriizaka, Azabu, Tokyo.
Hamilton, Rt. Rev. H. J., D. D., & W., 1892, M. S. C. C., Higashi Katacho, Nagoya.

Hamilton, Miss L. C., C. E. (A).
Hannaford, Rev. Howard D., & W., 1915, P. N., 541 Rokuchome Gojohashi, Higashi Kyoto.
Hansee, Miss Martha L., 1907, Ind., Aoyama Gakuin, Tokyo.
Hansell, Miss Sarah G., P. S., Kinjo Jo Gakko, Shichome, Shirakabecho, Nagoya.
Hansen, Miss Kate I., 1907, R. C. U. S., 168 Higashi Sanban Cho, Sendai.
Hard, Miss Clara Taylor, Y. W. C. A. U. S., 280 Higashi Umeda Cho Kitaku, Osaka.
Harper, Miss R. A., M. C. C., 8 Toriizaka, Azabu, Tokyo.
Haring, Rev. D. G., & W., 1917, A. B. F., 946 Kashiwagi, Yodobashi Tokyo Fu.
Harrington, Rev. C. K., D. D., & W., 1886, A. B. F., c/o A. B. F. M. S., Box 41, Boston, Mass., U. S. A.
Harris, Rt. Rev. Bishop M. C., D. D., L. L. D., 1873, M. E. F. B., 12 Aoyama Gakuuin, Tokyo (A) Retired.
Harris, Mr. Richard W., & W., 1909, J. E. B., 23 Nichome, Kita Nagasa Dori, Kobe (A).
Harrison, Miss Ida W., 1916, A. B. C. F. M., Kobe College, Kobe.
Harrison, Rev. E. R., & W., 1914, Au. B. M., Chiba, Chiba Ken.
Hart, Miss C. E., 1889, M. C. C., Atago Machi, Nagano, Nagano Ken.
Hartshorne, Miss A. C., 1893, Ind., Gobancho, Kojimachi, Tokyo.
Haslam, Rev. O. R., 1918, F. M., Akashi, Hyogo Ken.
Hassell, Rev. A. P., & W., P. S., Tokushima.
Hassell, Rev. J. Woodrow, & W., P. S., Marugame, Kagawa Ken.
Hatcher, Miss A. K., 1917, M. E. S., Hiroshima Girls' School, Hiroshima.
Hathaway, Miss M. R. A., 1905, U. G. C., 50 Takata Oimatsu Cho, Koishikawa, Tokyo.
Haven, Miss Marguerite, 1910, A. B. F., 3131 Aoki Cho, Kanagawa Machi, Yokohama (Phone Honkyoku 2176).
Hayes, Rev. W. H., & W., 1916, U. B., 1912 Shimo Shibuya, Tokyo Fu.
Heaslett, Rev. S., & W., 1908, C. M. S., Shin Gakuin, Ikebukuro, Tokyo (A).
Heaton, Miss C. A., 1893, M. E. F. B., 2 Samban Cho, Sendai (A).
Heckelman, Rev. F. W., & W., 1906, M. E. F. B., 2 Naebo Cho, Sapporo.
Hennigar, Rev. E. C., & W., 1905, M. C. C., Kanazawa, Ishikawa Ken, (after July 1919).
Henty, Miss A. M., 1905, C. M. S., Tomida Ura Machi, Nakano Cho, Tokushima (A).
Hepner, Rev. C. W., & W., 1912, L. C. A. 813–2 Wakigaoka, Tennoji, Osaka.
Hereford, Rev. W. F., & W., 1902, P. N., c/o Bd. For. Msns., 156 Fifth Ave., N. Y., U. S. A.
Hermann, Rev. Father, R. C., Toyama.
Hertzler, Miss Verna S., 1912, O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
Hervé, Rev., 1897, R. C., Ichinoseki, Iwate Ken (W. S.).
Hess, Rev. James M., & W., 1916, A. B. C. F. M., Tera Machi, Nashinoki Cho, Kyoto.
Hessler, Miss Minnie K., 1907, F. M. A., Sumoto, Awaji.

Heuzet, Rev. A. E., 1895. R. C., Kirinoura, Goto, Nagasaki Ken.
Heywood, Miss C. G., 1904, P. E., Rikkyo Jo Gakko, 26 Tsukiji, Tokyo.
Hewett, Miss E. J., 1884, M. E. C., 2 Samban Cho, Sendai (A).
Hewlett. Rev. A. S., C. E., 11 Sakae Cho, Shiba, Tokyo.
Hind, Rev. J., & W., 1890, C. M. S., 107 Higashi Kajimachi, Kokura, (F. C. Fukuoka, 5,899) (from July 1919 A).
Hitch, Miss A. E., 1918, M. E. F. B., Aoyama Jo Gakuin, Tokyo.
Hodges, Miss Olive I., 1902, M. P. W., Eiwa Jo Gakko, Yokohama.
Hoekje, Rev. W. G., & W., 1907, R. C. A., 71 Osawa Kawara Koji, Morioka.
Hoffman, Rev. B. P., & W., S. D. A., 171 Amanuma, Suginami Mura, Toyotama-gun, Tokyo Fu.
Hoffsommer, Mr. W. E., & W., 1907, R. C. A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Hogan, Miss F. M. F., 1892, S. P. G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Holland, Miss J. M., 1888, C. E., Ind., Chikko, Osaka.
Holland, Miss Charlie, 1915, M. E. S., 35 Nichome, Naka Yamate Dori, Kobe.
Holliday, Mr. George A., 1916, M. E. F. B., Aoyama Gakuin, Tokyo.
Holmes, Rev. C. P., & W., 1906, M. C. C., Hoekami Cho, Fukui.
Holmes, Rev. Jerome C., & W., 1913, A. B. C. F. M., Toyosaki Cho, Minami Hama, Kitano, Osaka.
Holmes, Miss M., 1916, S. P. G., 456 Shimo Gion Cho, Kobe.
Holtom, Rev. D. C., & W., 1910, A. B. F., 30 Akashi Cho, Kyobashi, Tokyo.
Horn, Rev. E. T., & W., 1911, L. C. A., 59 Yaba-Cho, Naka Ku, Nagoya (A).
Horne, Miss A. C. J., 1906, C. M. S., Kokura (A).
Hospers, Miss Hendrine E., 1913, R. C. A., Nishi Horibata, Saga (from July 1919 A.)
Hotson, Miss J. L., P. C. C., Taihoku, Formosa.
Howard, Miss R. D., 1891, C. M. S., Nichome, Shinonome Cho, Osaka.
Howe, Miss Annie L., 1887, A. B. C. F. M., 22 Rokuchome, Nakayamate Dori, Kobe.
Howey, Miss Harriet, 1916, M. E. F. B., Kajiya Cho, Kagoshima.
Hoyt, Miss O. S., 1902, A. B. C. F. M., Niban Cho, Matsuyama.
Hughes, Miss A. M., 1897, C. M. S., Hokkaido.
Hughes, Miss F. M., S. P. G., 15 Rokuchome, Nakayamate Dori, Kobe.
Humphreys, Miss Marian 1915, P. E., 11 Higashi Ichiban Cho, Sendai.
Hunziker, Pfarrer Jakob, & W., A. E. P. M., 23 Kamitomi-zaka, Koishikawa, Tokyo.
Hurd, Miss Helen R., 1911, M. C. C., Ueda, Shinshu.
Husted, Miss Edith E., 1917, A. B. C. F. M., 12 Honmura Cho, Azabu, Tokyo.
Hutchings, Miss A. M., 1908, Ind., Nikko, Tochigi Ken.
Hutchinson, Ven. Archdeacon A. B., & W., 1881, C. M. S., 9 Deshima, Nagasaki.
Hutchinson, Rev. A. C., & W., 1909, C. M. S., Fukuoka.
Hutchinson, Rev. E. G., 1916, C. M. S., 15 Dote Samban Cho, Kojimachi, Tokyo.
Hutt, Rev. Alfred, 1898, R. C., Hakodate (W. S.).
Hytönen, Miss R., 1911 L. E. F., Iida Machi, Shinshu (A).

I

Iglehart, Rev. C. W., & W., 1909, M. E. F. B., Sendai.
Iglehart, Rev. E. T., & W., 1904, M. E. F. B., 6 Aoyama Gakuin, Tokyo.
Imbrie, Rev. Wm., D. D., & W., 1875, P. N., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Imhof, Miss Louisa, 1889, M. E. F. B., Ikuji-In, 160 Kita Yoban Cho, Sendai.
Isaac, Miss I., 1918, M. S. C. C., 89 Harajuku, Aoyama, Tokyo.

J

Jacques, S. G., & W., 1916, S. D. A., 2183 Yamahana Cho, Sapporo.
Jacquet, Rev. Vicar Gen'l., R. C., 1887, Shimizu Koji, Sendai.
Jesse, Miss M. D., 1911, A. P. F., 2 Nakajima Cho, Sendai.
Jex-Blake, Miss M. B. R., 1898, C. M. S., Hokkaido.
Johan, Rev. Father, R. C., Matsuyama.
Johanson, Mr. J. M., & W., 1918, S. D. A., 171 Amanuma, Suginami Mura, Tokyo Fu.
Johns, Mr. H. W., & W., M. E. F. B., Aoyama Gakuin, Tokyo.
Johnstone, Miss J. M., 1905, P. N., 126 Abura Cho, Takaoka, Toyama Ken.
Joly, Rev. E. C., 1885, R. C., Miyazaki, Miyazaki Ken.
Jones, Rev. E. H., & W., 1884, A. B. F., 462 Minami Machi, Mito.
Jones, Rev. H. P., & W., 1908, M. E. S., 53 Kami Nagarekawa Cho, Hiroshima.
Jones, Mr. Thomas E., & W., 1917, A. F. P., 30 Koun Cho, Mita, Shiba, Tokyo.
Jones, Rev. D. P., 1916, E. P. M., Formosa (W. S.).
Jones, Rev. J. I., & W., 1909, M. E. F. B., (A).
Jorgensen, Mr. Arthur, & W., 1912, Y. M. C. A. A., 22 Gochome Fujimi Cho, Kojimachi, Tokyo.
Jost, Miss H. J., 1908, M. C. C., 14 Shiritari Zaka, Kanazawa (A). (Return September).
Judson, Miss Cornelia, 1887, A. B. C. F. M., Niban Cho, Matsuyama.
Juergensen, Mr. C. F., & W., A. G., 5 of 10 Akebono Cho, Sugamo, Tokyo.
Julius, Miss O., C. E., Ind., Bishop Poole Girls' School, Tsuruhashi Cho, Higashi Nari Gun, Osaka (A).

K

Kaufman, Miss Emma R., 1913, Y. W. C. A. C., 2 Sanchome, Sadowara Cho, Ushigome, Tokyo.
Keagey, Miss M. D., 1908, M. C. C., 8 Torii Zaka, Azabu, Tokyo.
Keen, Miss E. M., 1896, C. M. S., 7, Shindaiku Machi, Nagasaki.
Kelly, Rev. H., 1913, S. S. M., C. E., Shingakuin, Ikebukuro, Tokyo.
Kennion, Miss O, 1917, C. E., 2081 Minami Ota Machi, Yokohama.
Ketchum, Miss Edith L., 1911, M. E. F. B., (A).
Kettlewell, Rev. F., & W., 1905, S. P. G., 52 of 1721 Fukiai Cho, Kobe.
Kidwell, Miss L. M., 1894, M. E. F. B., Nagasaki (A).

Kilbourne, Rev. E. A., & W., 1902, O. M. S., 101 So. Oxford Ave., Los Angels, Calif., U. S. A.
Kilbourne, Rev. E. L., 1912, O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
Killam, Miss Ada, 1918, M. C. C., Sogawa Machi, Toyama, Toyama Ken.
Kingsbury, Rev. W. de L., & W., 1907, Ind., Tsukimi Zaka, Akatsuka-Kyoku, Nagoya.
Kinney, Miss J. M., 1905, P. C. C., Tamsui, Formosa.
Kinsley, Miss Amy W., 1917, P. E., 26 Atago Cho, Hodono, Akita.
Kinsley, Miss Kathleen M., 1917 P. E., 26 Atago Cho, Hodono, Akita.
Kipps, Rev. M. M., & W. 1916, L. C. A., 180 Uchitsuboi Machi, Kumamoto.
Kirk, Miss Hazel I., 1918., U. G. C., 50 Takata Oimatsu Cho, Koishikawa Tokyo.
Kirkland, Miss Leila G., 1910, P. S., Kinjo Jo Gakko, Shichome, Shirakabe Cho, Nagoya.
Knapp, Deaconess Susan T., 1917, P. E., 16 Gobancho, Kojimachi, Tokyo.
Knight, Rev. O. H., & W., 1899, C. M. S., (A).
Knipp, Rev. J. Edgar, & W., U. B., 18 Miyano Waki, Okazaki Cho, Kyoto.
Kramer, Miss Lois F., 1917, E. A., 93 Sanchome, Kobinata Daimachi, Koishikawa, Tokyo.
Kramer, Miss Sarah, 1918, E. A., 93 Sanchome, Kobinata Daimachi, Koishikawa, Tokyo.
Kriete, Rev. C. D., & W., 1911, R. C. U. S., 171 Webster St. Tiffin. Ohio, U. S. A. (F. C. Tokyo 29312).
Kuyper, Rev. Hubert, 1911, R. C. A., 1697 Nishi Shinmachi, Oita. (from fall, 1919).
Kuyper, Miss Jennie M., 1905, R. C. A., 178 Bluff, Yokohama (from July 1919, 25 East 22nd St., N. Y.).

L

Lackner, Miss E. A., 1917, M. C. C., 8 Toriizaka Machi, Azabu, Tokyo.
Lafon, Rev. H., 1881, R. C., Fukushima.
Laisné, Rev. T., R. C., (A).
Lake, Rev. L. C., & W., 1916, P. N., 2 Nishi Rokuchome, Kita Shichijo Sapporo.
Landis, Rev. H. M., & W., 1888, P. N., c/o Pres. Bd. For. Msns., 156 Fifth Ave., N. Y., U. S. A.
Landsborough, Dr. D., & W., 1895, E. P. M. Shoka, Formosa, (A).
Lane, Miss E. A., 1912, C. M. S., 45 Yamanokuchi Cha, Kagoshima (A).
Lang, Rev. D. M., & W., 1880, C. M. S., 55 Moto Machi, Hakodate.
Langlais, Rev. J., R. C., (A).
Laning, Miss Mary E., 1908, A. E. C., Nara.
Lansing, Miss H. M., 1893, R. C. A., 448 Rokukenya, Sumiyoshi Machi, Fukuoka Shigwai.
Lawrence, Mr. A., & W., B. B. S., 14 Minami Yamate, Nagasaki.
Layman, Rev. L., D. D., & W., 1895, M. P., 83 Hinode Cho, Yokohama.
Lea, Rt. Rev. A., D. D., & W., 1897, C. M. S., 96 Daimyo Machi, Fukuoka.

Learned, Rev. D. W., D. D., & W., 1875, A. B. C. F. M., Imadegawa Dori, Kyoto.
Leavitt, Miss Julia, 1881, P. N., (F. C. Osaka, 11,634). c/o Pres. Bd. For, Msns. 156 5th Ave., N. Y., U. S. A.
Lebarbey, Rev., R. C., (W. S.).
Lebel, Rev. E., 1892, R. C., Shimazaki Mura, Kumamoto Shi-gwai (A).
Lediard, Miss Mary F., 1906. F. C. M. S., 16 Naka Naga Machi, Akita (A).
Lediard, Miss E., 1916, M. C. C., Shiritari Zaka, Kanazawa, Ishikawa Ken.
Lee, Miss Bessie M., 1914, M. E. F. B., Eiwa Jo Gakko, Fukuoka
Lee, Miss Edna, 1913, M. E. F. B., 221 Bluff, Yokohama (A).
Lee, Rev. F. E., Ph. D., & W., 1917, F. C. M. S., 65 Miyashita Cho, Koishikawa, Tokyo (A).
Lee, Miss Mabel, 1903, M. E. F. B., (A).
Lemarié, Rev. F. P. M., 1898, R. C., Yatsushiro, Kumamoto Ken.
Lemoine, Rev. J. C., 1894, R. C., Yokohama.
Lenox, Miss E. G., 1909 M. S. C. C., Asahi Machi, Niigata.
Lewis, Miss Alice G., 1905, A. F. P., 30 Koun Cho, Mita Shiba, Tokyo (after September 1919).
Lindgren, Rev. R., & W., 1917, L. E. F., 20 Shichome Yushima, Hongo, Tokyo.
Lindsay, Miss O. C., M. C. C., Eiwa Jo Gakko, Shizuoka.
Lindsey, Miss Lola E., 1916, R. C. U. S., 168 Higashi Samban Cho, Sendai.
Lindsey, Miss Lydia A., 1907, R. C. U. S. 168 Higashi Samban Cho, Sendai.
Lindstrom, Rev. H., & W., 1891, C. M. A., 24 Shimonaka Machi, Hiroshima.
Linn, Rev. J. K., & W., 1915 L. C. A., Nishi Hatcho, Toyohashi.
Lippard, Rev. C. K., D. D., & W., 1900, L. C. A., Furushin Yashiki, Kumamoto.
Lissarrague, Rev., 1901, R. C., (W. S.).
Livingston, Miss A. A., 1913, E. P. M., Shoka, Formosa.
Lloyd, Miss J., 1913, E. P. M., Tainan, Formosa (A).
Lloyd, Rev. J. H., & W., 1908, P. E., 21 Itchome, Shimbori, Wakayama.
Lobdell, Rev. N. L., & W., 1905, U. G. C., 32 Nichome, Higashi Kusabuka Cho, Shizuoka.
Logan, Rev. C. A., D. D., & W., 1902, P. S., Tokushima. (F. C. Osaka 22,937) (A).
Lombard, Rev. F. A., & W., 1900, A. B. C. F. M., Muro Machi Dori, Imadegawa Agaru, Kyoto.
Loudon, Miss M. H., 1907, P. N., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Long, Mr. Edward R., & W., 1918, P. B. W., Fukaya, Saitama Ken.
Loomis, Miss Clara D., 1901, W. U., 223 Bluff, Yokohama.
Loomis, Rev. H., D. D., & W. 1872. A. B. S., (retired), 223 Bluff, Yokohama.
Lumpkin, Miss Estelle, 1911, P. S., Tokushima.
Luscombe, Miss M. E., P. C. C., Tamsui, Formosa.
Luther, Miss I. R., 1898, P. N., Hokuriku Jo Gakko, Kanazawa, Ishikawa Ken.

M

Macdonald, Miss A. C., 1904, Ind., 32 Itchome, Fujimi Cho, Kojimachi, Tokyo.
MacIntire, Miss Frances W., 1916, M. E. F. B., Iai Jo Gakko, Hakodate.
MacKay, Mr. G. W., & W., P. C. C., Tamsui, Formosa.
Mackintosh, Miss Sabine E., 1916, E. P. M., Formosa.
MacLeod, Rev. D., & W., 1907, P. C. C., Taihoku, Formosa.
MacNair, Mrs. T. M., 1880, P. N., 2 Nishi Machi, Nihon-enoki, Shiba, Tokyo.
Madeley, Rev. W. F., & W., 1889, P. E., 9 Motokaji Cho, Sendai (A).
Makeham, Miss S. E., 1902, M. S. C. C., Kitsune Ike, Nagoya.
Mann, Miss Irene P., 1895, P. E., Utsunomiya.
Mann, Rev. J. C., & W., C. M. S., Yonago, Tottori Ken.
Marie, Rev. L. C., 1888, R. C., Hiroshima.
Marion, Rev. P., R. C., 1895, Fukushima.
Marmonier, Rev. P. C. H., 1900, R. C., Tamatsukuri, Osaka.
Martin, Prof. J. V., & W., 1914, M. E. F. B., 10 Aoyama Gakuin, Tokyo.
Martin, Rev. Wm., & W., 1914, Union Church, 67 Bluff, Yokohama.
Martin, Rev., 1910, R. C., Miyazaki.
Matheson, Miss Margaret L., 1915, M. E. F. B., Nagasaki.
Mathon, Rev. Remy, R. C., (W. S.)
Matrat, Rev. J. Fr., 1881, R. C., Hirosashi, Hirado, Nagasaki Ken.
Matthew, Miss Margaret L., 1908, Y. W. C. A. U. S., 12 Sanchome, Tamachi, Ushigome Tokyo.
Matthews, Rev. W. K., & W., 1902, M. E. S., Franklin, Tenn., U. S. A.
Mauk, Miss Laura, 1914, E. A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Maxwell, Dr. J. L., M. D., & W., 1901, E. P. M., Formosa (A).
Mayer, Rev. P. S., & W., 1909, E. A., 500 Shimo Ochiai Mura, Tokyo Fu.
Mayrand, Rev. P. A., 1889, R. C., Hachioji.
McAlpine, Rev. R. E., D. D., & W., 1885, P. S., 64 Shirakabe Cho, Itchome, Nagoya (A).
McCaleb, J. M., & W., 1892, Ind., 68 Zoshigaya Mura, Koishikawa, Tokyo (A).
McCall, Rev. C. F., & W., 1908, F. C. M. S., 8 Shimo Honcho, Tsukiji, Akita.
McCauley, Mrs. J. K., 1880, P. N., 102 Tsunohazu, Yodobashi, Tokyo Fu.
McCord, Rev. E. K., & W., 1900, C. C., 85 Barnett St., Dayton, Ohio, U. S. A., (F. C. Tokyo 18,007).
McCoy, Rev. R. D., & W., 1904, F. C. M. S., Sei Gakuin, Takinogawa, Tokyo Fu.
McCrory, Miss Carrie H., 1912, P. N., c/o Pres. Bd. For Msns., 156 Fifth Ave., New York City, U. S. A.
McDonald, Miss M. D., 1911, P. N., c/o Pres. Bd. For. Msns., 156 Fifth Ave., N. Y., U. S. A.
McGrath, Miss Etta S., 1917, P. E., Muro Machi dori, Shimo Tachiuri Sagaru, Kyoto.
McIlwaine, Rev. W. B., & W., 1889, P. S., 188 Sanchome, Tori Cho, Kochi.
McKenzie, Rev. D. R., D. D., (& W. ab.) 1891, M. C. C., 23 Kami tomizaka, Koishikawa, Tokyo, (F. C., 24,908).

McKim, Miss Bessie, 1905, P. E., 472 Nishi Okubo, Tokyo Fu.
McKim, Rt. Rev. John, D. D., 1880, P. E., 38 Tsukiji, Tokyo.
McKim, Miss Nellie, 1914, P. E. 38 Tsukiji, Tokyo.
McKim, Rev. J. Cole, & W., 1912, P. E., Gyonin Cho, Wakamatsu, Fukushima Ken.
McKinnon, Mr. D. Brooke, & W., 1917, Y. M. C. A. T., Otaru.
McKowan, Miss Amy E., 1911, A. B. C. F. M., Baikwa Jo Gakko, Osaka.
McLennan, Mr. D., 1917, Y. M. C. A. A., 10 Omote Sarugaku Cho, Kanda, Tokyo.
McLeod, Miss Anna, 1910, M. C. C., Shiritari Zaka, Kanazawa.
McNeal., Rev. M. J., S. J., R. C., 7 Kioi Cho, Kojimachi, Tokyo.
McPherson, Miss F. Ethel, P. C. N., Higashi Rokuchome, Gojohashi, Shimo Kyoku, Kyoto.
McSparran, Jos. L., M. D., & W., 1917. P. E., 27 Tsukiji, Kyobashi, Tokyo.
McWilliams, Rev. W. R., & W., 1916, M. C. C., Atago Machi, Nagano, Nagano Ken.
Mead, Miss Bessie, 1904, P. E., Yamagata.
Mead, Miss Lavinia, 1887, A. B. F., Imasato, Kamitsu Mura, Nishinari Gun, Osaka Fu.
Medling, Rev. P. P., & W., 1907, S. B. C., 79 Yamashita Cho, Kagoshima.
Meredith, Rev. F. C., 1912, P. E., 46 Tera Machi, Aomori.
Merriman, Miss Faith, 1917. W. U., 212 Bluff, Yokohama.
Messenger, Rev. J. F., & W., 1916, Y. M. J., 1766 Nakano, Tokyo Fu.
Milan, Rev. Father, R. C., Uwajima.
Miller, Miss Alice, 1896, Ind., 789 Sendagaya, Tokyo.
Miller, Miss Etta, 1918. M. E. F. B., Aoyama Jo Gakuin, Tokyo.
Miller, Rev. H. K., & W., 1892, R. C. U. S., 9-B. Akashi Cho, Tsukiji, Tokyo. (F. C., Tokyo 8089).
Miller, Miss Janet, 1918, M. E. S., Hiroshima Girl's School, Hiroshima.
Miller, Rev. L. S. G., & W., 1907, L. C. A. 15 Gokurakuji Cho, Fukuoka. (F. C. Fukuoka 10338).
Millican, Rev. R. W., 1911, F. M., Sumoto, Awaji (A).
Milliken, Miss E. P., 1884, P. N., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Millman, Rev. R. M., & W., 1909, M. S. C. C., Nakaha Cho, Toyohashi, Shizuoka Ken.
Mills, Mr. E. O., 1908, & W., 1900, S. B. C., 137 Sakura Baba, Nagasaki.
Minkkinen, Rev. T., & W., 1905, L. E. F., Kami Suwa, Shinshu.
Misener, Mrs. E. W., M. C. C., Canadian Academy, Kobe.
Mohr, Rev. Father, R. C., Yamagata.
Monk, Miss Alice M., 1904, P. N. c/o Pres. Bd. For. Msns., 156 Fifth Ave., New York City, U. S. A.
Montagu, Rev. L., 1902, R. C., Sendai.
Montgomery, Rev. W. E., & W., 1909. E. P. M., Formosa.
Moody, Rev. Campbell N., E. P. M., Formosa.
Moon, Miss Mira B., Ind., Aoyama Gakuin, Tokyo.
Moore, Rev. B. S., & W., 1915, A. G. Motomachi, Yokohama (A).
Moore, Rev. D. H., & W., 1914, C. E., 1833 Shimo Shibuya, Tokyo Fu.
Moore, Rev. J. P., D. D., 1883, & W., 1887, R. C. U. S., 112 Kita Nibancho, Sendai.
Moore, Rev. J. W., & W., 1890, P. S., Susaki Machi, Kochi Ken.

Moran, Rev. S. F., & W., 1916, A. B. C. F. M., 195 Kadoda Yashiki, Okayama.
Morgan, Miss A. E., 1889, P. N., Yokkaichi, Ise.
Moss, Miss A., 1918, M. S. C. C., 89 Harajuku, Aoyama, Tokyo.
Moulton, Miss Julia, 1891, R. C. A., 178 Bluff, Yokohama.
Moyer, Miss Pauline, O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
Mozley, Miss G., 1916, J. E. B., 6085 Tennoji, Tennoji Mura, Osaka Fu.
Munroe, Rev. H. H., & W., 1906, P. S., 602 Eikokuji Machi, Kochi.
Munroe, Miss Helen W., 1916, A. B. F., 3131 Aoki Cho, Kanagawa Machi, Yokohama (Phone Honkyoku 2176).
Murray, Rev. D. A., D. D., & W., 1902, P. N., 1236 Shimo Bezai Cho, Tsu, Ise.
Myers, Rev. H. W., D. D., & W., 1897, P. S., 112 Yamamoto Dori, Kobe.
Myers, Rev. J. T., & W., 1893, M. E. S., 810 Broadway, Nashville, Tenn. U. S. A.
Mylander, Miss Ruth, 1910, F. M. A., 1921 Hidein Cho, Tennoji, Osaka.

N

Nash, Miss E., 1891, C. M. S., Matsuye (A).
Neely, Miss Clara J., 1899, P. E., Portsmouth, Va., U. S. A.
Nelson, Mr. A. N., & W., 1918, S. D. A., 171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo Fu.
Nevile, Miss C. G. L., 1905, S. P. G., S. P. G. House, Westminster, London.
Newbold, Deaconess E. G., 1907, P. E., 46 Tera Machi, Aomori.
Newcomb, Miss Ethel, 1913, M. E. S., 810 Broadway, Nashville, Tenn., U. S. A.
Newell, Rev. H. B., D. D., & W., 1887, A. B. C. F. M., Niban Cho, Matsuyama.
Newlin, Miss Edith, A. F. P., 30 Koun Cho, Mita Shiba, Tokyo.
Newton, Rev. J. C. C., D. D., & W., 1888, M. E. S., Kwansei Gakuin, Kobe.
Nichols, Rev. S. H., & W., 1911, P. E., 21 Yamamichi Cho, Hirosaki.
Nicholson, Mr. Herbert V., 1915, A. F. P., 30 Koun Machi, Mita, Shiba, Tokyo.
Nicodemus, Prof. F. B., & W., 1916, R. C. U. S., 60 Kozenji Dori, Sendai.
Nielson, Rev. A. B., 1895, E. P. M., Tainan, Formosa.
Nielsen, Rev. J. P., & W., 1909, L. C. A., 53 Nichome, Hiyoshi Cho, Kurume.
Nixon, Miss Emily, Ind., 59 Goshonouchi, Kyoto.
Nixon, Miss Esther, 1917, Y. W. C. A. U. S., 43 Nishimachi, Adachi Building, Kobe.
Noailles, Rev. Olivier de, 1883, R. C., 80 Honmura, Yamashita Cho, Yokohama.
Noordhoff, Miss Jeane M., 1911, R. C. A., Baiko Jo Gakuin, Shimonoseki, (afters fall 1919).
Norman, Rev. C. E., & W., 1917, L. C. A., 144 Hara Machi, Koishikawa, Tokyo.
Norman, Rev. D., & W., 1897, M. C. C., 12 Agata Machi, Nagano.
Norman, Miss L., 1913, M. C. C., Canadian Academy, Kobe.

Norton, Miss E. B., 1900, C. M. S., Kita Sanjo, Nishi Shichichome, Sapporo.
Noss, Rev. Christopher, D. D., 1895, & W., 1910, R. C. U. S., 28 Torii Machi, Wakamatsu, Fukushima Ken.
Nott, F. L., 1916, C. M. S., Kagoshima.
Nylund, Miss J., L. E. F., Iida, Shinshu.

O

Obee, Rev. E. I., & W., 1904, M. P., Tamanoi Cho, Atsuta, Nagoya.
Ogburn, Rev. N. S. Jr., 1912, M. E. S., 810 Broadway, Nashville, Tenn. U. S. A.
Oldham, Miss Lavinia, 1892, F. C. M. S. (retired from field).
Olds, Rev. C. B., & W., 1903, A. B. C. F. M., Nichome Gakko Cho, Niigata (A).
Oliphant, Rev. L. D., & W., 1914, F. C. M. S., 65 Miyashita Cho, Sugamo, Koishikawa, Tokyo.
Oltmans, Rev. A., D. D., & W., 1886, R. C. A., Meiji Gakuin, Shirokane, Shiba, Tokyo. (F. C. Tokyo 29625).
Oltmans, Miss C. J., 1914, R. C. A., 178 Bluff, Yokohama.
Oltmans, Miss E. F., 1914, R. C. A., Baiko Jo Gakuin, Shimonoseki.
Osborn, Miss Catherine M., 1893, U. G. C. 50 Taka'a Oimatsu Cho, Koishikawa, Tokyo.
Ostrom, Rev. H. C., & W. 1911, P. S., Tokushima.
Outerbridge, Rev. H. W., & W., 1910, M. C. C., Kwansei Gakuin, Kobe.
Oxford, Mr. J. S., & W., 1910, M. E. S., Palmore Institute, 23 Shichome Kita Nagasa Dori, Kobe.

P

Painter, Rev. S., & W., 1896, C. M. S., Omuta, Fukuoka Ken.
Palmer, Miss Jewel, 1918, F. C. M. S., 357 Nakazato, Takinogawa, Tokyo Fu.
Parker, Miss A., 1901, S. P. G., 436 Shimo Gion Cho, Hirano, Kobe.
Parker, Miss Edith, 1909, F. C. M. S., 354 Nakazato, Takinogawa, Tokyo Fu (A).
Parker, Miss Mary M., 1916, M. C. C., Eiwa Jo Gakko, Shizuoka.
Parmelee, Miss H. F., 1877, A. B. C. F. M., 15 Teppo Cho, Matsuyama.
Parrott, Mr. Fred, & W. 1890. B. B. S., 95 Yedo Machi, Kobe.
Pasley, Miss M. L., 1903, C. M. S., Hamada (A).
Patterson, Rev. G. S., & W., 1912, M. C. C., Toronto (A).
Patton, Miss A. V., 1900, P. S., Okazaki, Aichi Ken.
Patton, Miss F. D., 1895, P. S., Okazaki, Aichi Ken.
Pawley, Miss Annabelle, 1915, A. B. F., 47 Shimo Tera Machi, Himeji.
Peck, Miss Sally P., 1901, P. E., Shukokuji, Bishamon Cho, Kyoto.
Peckham, Miss Carrie, 1915, M. E. F. B., Kwassui Jo Gakko, Nagasaki.
Pedley, Rev. Hilton, D. D., & W., 1889, A. B. C. F. M., Ichijo Sagaru, Karasumaru Dori, Kyoto.
Peeke, Rev. H. V. S., D. D., & W., 1893, R. C. A., 10 Shimo Osaki Machi, Tokyo Fu.
Peet, Miss Azalia, 1916, M. E. F. B., Kajiya Cho, Kagoshima.

Pennick, Ensign Henry R., & W., 1913, S. A., 32-A Akashi Cho, Tsukiji, Tokyo.
Penrod, Miss C. T., 1892, J. E. B., 356 Naka Hyakunin Machi, Okubo, Tokyo Fu.
Perrin, Rev. H. O., 1884, R. C., Kobe.
Peterson, Miss A. J., 1891, S. A. M., Chiba, Chiba Ken.
Peto, Mr. H., C. M. S., Higashi Cho, Yonago (A).
Pettee, Rev. J. H., D. D., & W., 1878, A. B. C. F. M., 12 Honmura Cho, Azabu, Tokyo (F. C., Tokyo, 32418).
Phelps, Mr. G. S., & W., 1902, Y. M. C. A. A., 179 Bluff, Yokohama.
Philipps, Miss E. G., 1901, S. P. G., 108 Zoshigaya Machi, Koishikawa, Tokyo.
Pickard-Cambridge, Rev. C. O., & W., C. M. S., 1 Tonoo Cho, Saseho.
Pickens, Miss L. O., 1918., F. M. A., Sumoto, Awaji.
Pider, Miss Myrtle Z., 1911, M. E. F. B., Sapporo (A).
Pierson, Rev. G. P., D. D., 1888, & W., 1891, P. N., Nokkeuchi, Kitami, Hokkaido.
Pieters, Rev. Albertus, & W., 1891, R. C. A., 1697 Nishi Shinmachi, Oita, (F. C., Fukuoka 3322) (From July 1919, 25 East 22nd St., N. Y.).
Pieters, Miss Johanna A., 1904, R. C. A., Baiko Jo Gakko, Shimonoseki.
Pifer, Miss B. Catherine, 1901, R. C. U. S., 356 Naka Hyakunin Machi, Okubo, Tokyo Fu.
Pinsent, Mrs. A. M., 1905, M. C. C., Shidzuoka (A). (Return September).
Piper, Miss Margaret F., 1914, Ind., 195 Itchome, Uneon Machi, Kobe.
Place, Miss Pauline, 1916, M. E. F. B., Kumamoto.
Plimpton, Miss Margaret, 1916, M. E. F. B., Kwassui Jo Gakko, Nagasaki.
Pollock, Mr. Chauncy, 1916, Y. M. C. A. T., 2 of 135 Shichome, Kitano Cho, Kobe.
Porter, Miss F. E., 1882, P. N., Muro Machi Nishi, Ichijo Dori, Kyoto.
Pouget, Rev. A., 1893, R. C., Morioka.
Powlas, Miss Maude O., 1918, L. C. A., 144 Hara Machi, Koishikawa, Tokyo.
Powlas, Rev. P. S. C., & W., 1916, M. S. C. C., San no Tsuji, Takata, Niigata Ken.
Pratt, Miss Susan A., 1892, W. U., 212 Bluff, Yokohama.
Preston, Miss E. A., 1917, M. C. C., 8 Toriizaka Machi, Azabu, Tokyo.
Preston, Miss E. D., 1908, C. M. S., Tomida Ura Machi, Nakano Cho, Tokushima.
Price, Rev. P. G., & W., 1912, M. C. C., Naka Takajo Machi, Kanazawa, Ishikawa Ken.
Pringle, Miss F. C., 1900, S. P. G., Zushi, Kanagawa Ken (A).
Puissant, Rev. M., 1888, R. C., Kishiwada, Osaka Fu.

R

Ragan, Miss Ruth, Y. W. C. A. U. S., (A).
Raguert, Rev. E., R. C., Urakami, Nagasaki Ken.
Ranck, Miss Elmina, 1906, E. A., Naperville, Ill., U. S. A.
Ransom, Miss Mary H., 1901, P. N., Wakayama.
Ranson, Deaconess A. L., 1904, P. E., 11 Higashi Ichibancho, Sendai.
Raoult, Rev. G. E., 1896, R. C., Hitoyoshi, Kumamoto Ken.

Rawlings, Rev. G. W., & W., 1900, C. M. S., Kitabatake, Sumiyoshi, Osaka.
Ray, Rev. J. F., & W., 1904, S. B. C., Kure.
Read, Dr. Rachel, (Ind) 23 Reinanzaka, Akasaka, Tokyo. (Phone, Shiba 6904.)
Rees, Miss Sarah S., P. E., Heian Jo Gakko, Kyoto.
Reifsnider, Rev. C. S., L. H. D., & W., 1901, P. E., 56 Tsukiji, Tokyo.
Reifsnider, Mr. John, & W., 1902, P. E., 281 4th Ave., New York City, U. S. A.
Reiners, Prefet Apostlique, R. C., Kanazawa.
Reischauer, Rev. A. K., D. D., & W., 1905, P. N., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Reive, Miss A. D., 1913, E. P. M., Tainan, Formosa.
Relave, Rev. T. L., 1885, R. C., Miyazu, Tango.
Rey, Rt. Rev. Archbishop J. P., 1882, R. C., Tsukiji Cathedral, Tokyo.
Rey, Rev. A., 1889, R. C., Tamashima, Okayama Ken.
Reynaud, Rev. Jules, 1896, R. C., Sendai.
Richards, Rev. W. A., & W., S. P. G., Moto Uwo Cho, Hamamatsu, Shizuoka Ken.
Richardson, Rev. C. F., 13 Higashi Yamate, Nagasaki.
Richardson, Miss C. M., 1911, C. M. S., (A).
Riddell, Miss H., 1890, C. E., 436 Furu Shin Yashiki, Kumamoto.
Ridley, Miss A. C., Ind., 3 of 20 Shichome, Yamamoto Dori, Kobe.
Riker, Miss Jessie, 1904, P. N., Yamada, Ise.
Rix, Miss Carol M., 1917, P. E., 40 Tsukiji, Tokyo.
Roberts, Miss A., 1897, C. M. S., 89 Harajuku, Tokyo.
Robertson, Miss M. A., 1891, M. C. C., Atago Machi, Kofu.
Robinson, Rev. C. E., & W., 1907, F. C. M. S., Sumiyoshi, Kotsuma Mura, Osaka Fu.
Robinson, Rev. J. C., & W., 1888, M. S. C. C., 6 Shirakabe Cho, Nagoya (A).
Robinson, Miss Hilda M., 1913, M. S. C. C., Gifu (A).
Rollstin, Mr. W. P., Ind., Okayama.
Ross, Rev. C. H., & W., 1910, A. B. F., 2 Nakajima Cho, Sendai.
Rowe, Rev. J. H., & W., 1906, S. B. C., 298 Jigyo, Higashi Machi, Fukuoka.
Rowland, Rev. George M., D. D., & W., A. B. C. F. M., c/o A. B. C. F. M., 14 Beacon St., Boston, Mass., U. S. A.
Rowland, Miss E. M., 1906, S. P. G., 5 of 53 Sanchome, Miyamoto Dori, Kobe.
Rowland, Miss Pauline, 1917, A. B. C. F. M., Doshisha Girls' School Kyoto.
Rowlands, Rev. F. W., & W., C. E., 2 Yohano Cho, Fukuoka.
Ruigh, Rev. D. C., & W., 1901, R. C. A., 3011 Beachwood Drive, Hollywood, Los Angeles, Cal.
Rupert, Miss N. L., 1913, A. B. C. F. M., Kobe College, Kobe.
Russell, Miss E., 1878, M. E. F. B., Kwassui Jo Gakko, Nagasaki (A).
Russell, Miss Helen, M., 1895, M. E. F. B., 9 Naka Kawarage Cho, Hirosaki.
Russell, Miss May, 1911, M. E. F. B., Kwassui Jo Gakko, Nagasaki (A).
Ryan, Miss Esther, 1913, M. C. C., Kofu (A).
Ryan, Mr. W. Scott, & W., 1917, Y. M. C. A. A., 12 Shinryudo Cho, Azabu, Tokyo.

Ryder, Rev. Stephen W., & W., 1913, R. C. A., 45 Shimo Tatsuo Cho, Kagoshima. (F. C. Fukuoka 7771).
Ryder, Miss G. E. 1908, A. B. F., 51 Itchome, Tenma Cho, Yotsuya, Tokyo.
Ryerson, Rev. G. E., & W., 1905, S. P. G., 12 Yamamoto Dori, Shichome, Kobe (A).

S

Salonen, Rev. K., & W., 1911, L. E. F., Iida, Shinshu (A).
Sandberg, Miss Minnie V., 1918, A. B. F., 101 Hara Machi, Koishikawa, Tokyo.
Sander, Miss M., 1890, C. M. S., 89 Harajuku, Aoyama, Tokyo.
Sanders, Mr. T. H., 1912, Ind., Yamaguchi (A).
Santee, Miss Helen C., Ind., Higashi Rokuchome, Gojobashi, Shimo Kyoku, Kyoto.
Saunby, Rev. J. W., & W., 1910, M. C. C., 23 Kami Tomizaka Cho, Koishikawa, Tokyo.
Savolainen, Rev. V., & W., 1907, L. E. F., Kita 13 Jo, Nishi Sanchome, Sapporo.
Schaffner, Rev. P. F., & W., 1915, R. C. U. S., 61 Kozenji Dori, Sendai, (F. C. Tokyo, 33822).
Schereschewsky, Miss C. E., 1910, P. E., 36 Kami Rokuban Cho, Kojimachi, Tokyo.
Schiller, Supt. Dr. Emil, & W., 1895, A. E. P. M., 10 Shogoin Cho, Noboribata, Kyoto.
Schirmer, Miss Kathryn F., 1917, E. A., Koriyama, Fukushima Ken.
Schlegelmilch, Miss Donna, 1909, M. P. W., Eiwa Jo Gakko, Maita Cho, Yokohama.
Schneder, Rev. D. B., D. D., & W., 1887, R. C. U. S., 164 Higashi Samban Cho, Sendai.
Schneder, Miss Mary, 1918, R. C. U. S., 8 Akashi Cho, Tsukiji, Tokyo.
Schroeder, Pfarrer E., & W., 1908, A. E. P. M., 33 Kami Tomi Zaka Machi, Koishikawa, Tokyo.
Schwab, Rev. B. T., & W., 1914, E. A., 500 Shimo Ochiai Mura, Tokyo Fu.
Schweitzer, Miss Edna, 1912, E. A., 84 Sasugaya Cho, Koishikawa, Tokyo (Absent).
Scott, Miss Ada, F. C. M. S., 354 Nakazato, Takinogawa, Tokyo Fu.
Scott, Rev. F. N., & W., 1904, M. E. F. B., 6 Higashi Yamate, Nagasaki, (F. C., Fukuoka, 4060) (A).
Scott, Rev. J. H., 1892, & W., 1915, A. B. F., c/o Prof. Wiley, Granville, Ohio, U. S. A.
Scott, Rev. J. J., & W., 1911, C. M. S., Kure (A).
Scott, Miss Mary, 1911, M. C. C., Atago Machi, Nagano.
Scudder, Rev. Doremus, M. D., D. D., & W., Ind., Tokyo.
Seads, Miss Leonora M., M. E. F. B., Seiryu Jo Gakko, Chikusa Machi, Nagoya.
Searle, Miss S. A., 1883, A. B. C. F. M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Seiple, Rev. W. G., Ph. D., & W., 1905, R. C. U. S., 125 Tsuchidoi, Sendai. (F. C. Tokyo 7295).
Sells, Miss E. A. P., 1893, C. M. S., 45 Yamanokuchi Cho, Kagoshima.

Sergie, Archbishop, 1908, R. O. C., 6 Higashi Kobai Cho, Suruga Dai, Tokyo.
Seymour, Miss Elsie J., 1916, R. C. U. S., 125 Tsuchidoi, Sendai.
Shafer, Rev. L. J., & W., 1912, R, C. A., 17 Minami Yamate, Nagasaki.
Shannon, Miss I. L., 1904, M. E. S., Hiroshima Girls' School, Hiroshima.
Shannon, Miss Katherine, 1908, M. E. S., Hiroshima Girls' School, Hiroshima.
Sharpe, Rev. A. L., & W., S. P. G., Jonai, Numazu, Shizuoka Ken.
Sharpless, Miss Edith F., 1910, A. F. P., 888 Tenno Cho, Mito.
Shaw, Mrs. A. C., S. P. G., Kasumi Cho, Azabu, Tokyo.
Shaw, Mr. Glenn, & W., 1916, Y. M. C. A. T., Yamaguchi.
Shaw, Miss L., M. S. C. C., Poole Jo Gakko, Osaka.
Shaw, Rev. R. D. M., & W., 1901, S. P. G., Shidzuoka.
Shepherd, Miss K. M., 1910, S. P. G., Arata Cho, Chiba.
Sheppard, Miss E., Ind., 3 of 20 Shichome, Yamamoto Dori, Kobe.
Shively, Rev. B. F., & W., 1907, U. B., 466 Tonodan, Bishamon Cho, Kyoto. (F. C., Osaka, 34,076).
Sifton, Miss I. A., 1897, Ind., (A).
Siler, Miss Annice, 1916, M. E. S., Hiroshima Girls' School, Hiroshima.
Silhol, Rev. L. J., R. C., Osaka.
Simeon, Miss R. B., 1915, S. P. G., Jonai, Numazu, Shizuoka Ken.
Sims, Mr. J. G., & W., 1914, M. E. S., Kwansei Gakuin, Kobe.
Singley, Rev. Dewees F., 1918, R. C. U. S., c/o Dr. Cosand, 1929 Shimoshibuya, Tokyo.
Slate, Miss Anna B., 1902, M. E. F. B., 221 Bluff, Yokohama.
Smelser, Mr. F. L., & W. 1895, H. F. M. A., Yokohama (A).
Smith, Miss A., S. P. G., Niban Cho, Okayama.
Smith, Rev. Frisby D., & W., 1908, L. C. A., 139 Higashi Kata Machi, Hongo Ku, Tokyo.
Smith, Rev. F. H., & W., 1905, M. E. F. B., Nandaimon, Seoul, Chosen.
Smith, Miss I. W., 1917, J. E. B., 356 Naka Hyakunin Machi, Okubo, Tokyo.
Smith, Mr. Lloyd M., & W., 1915, P. E., Nara.
Smith, Rev. P. A., & W., 1903, P. E., 7 Shimo Ishibiki Cho, Kanazawa.
Smith, Mr. Roy, & W., 1917, M. E. S., 1 of 49 Kumochi, Kobe.
Smith, Miss Ruth E., 1918, A. B. F., 10 Fukuro Machi, Kanda, Tokyo.
Smith, Miss S. C., 1880, P. N., c/o Pres. Bd. For. Msns., 156 Fifth Ave., New York City, U. S. A.
Smyser, Rev. M. M., & W., 1903, Ind., Yokote, Akita Ken.
Smyth, Adjutant Annie I., 1906, S. A., 31-A Akashi Cho, Tsukiji, Tokyo.
Smythe, Rev. L. C. M., 1913, P. S., 64 Itchome, Shirakabe Cho, Nagoya.
Sneyd, Mr. H. S., & W., 1913, Y. M. C. A. A., 22-A Bluff, Yokohama.
Soal, Miss A., 1916, J. E. B., 356 Naka Hyakunin Machi, Okubo, Tokyo.
Somervell, Miss M. Geldard, S. P. G., Jonai, Numazu, Shizuoka Ken.
Spackman, Rev. H. C., & W., C. E., Shingakuin, Ikebukuro, Tokyo.
Spencer, Rev. D. S., D. D., & W., 1883, M. E. F. B., 6 Hatchome, Hisaya Cho, Nagoya (A).
Spencer, Miss Florence M., 1913, M. S. C. C., Niigata (A).
Spencer, Miss M. A., 1878, M. E. F. B., Aoyama Jo Gakuin, Tokyo.
Spencer, Miss M. Dorothy, 1917, P. E., Hiromichi, Okazaki Cho, Kyoto.
Spencer, Rev. R. S., & W., 1917, M. E. F. B., Chinzei Gakuin, Nagasaki.

Spencer, Rev. V. C., 1913, M. S. C. C., Matsumoto (A).
Sprowles, Miss Alberta B., 1905, M. E. F. B., Aoyama Jo Gakuin, Tokyo (A).
Stacey, Mr. H., & W., S. D. A., 169-171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo (A).
Stanford, Rev. A. W., & W., 1886, A. B. C. F. M., 53 Gochome, Yamamoto Dori, Kobe.
Staples, Mr. I. B., & W., 1915, P. C. N., Koraimon, Kumamoto.
Staples, Miss Marie W., M. C. C., Kofu, (from July 1919 (A).)
Starkey, Miss Bertha, 1910, M. E. F. B., Eiwa Jo Gakko, Fukuoka.
Steadman, Rev. F. W., & W., 1901, A. B. F., Kubo Machi, Onomichi.
Steele, Rev. H. T., & W., 1906, S. P. G., 6 Goban Cho, Okayama.
Steele, Miss Harriett, 1914, M. P. W., 10 Motoshiro Cho, Hamamatsu.
Stegeman Rev. H. V. E., & W., 1917, R. C. A., 114 Sasaya Machi, Kurume, Fukuoka Ken.
Steichen, Rev. Michel, 1886, R. C., 35 Tsukiji, Tokyo.
Stevenson, Miss G. S., 1898, C. M. S., Hanazono Cho, Otaru (A).
Stewart, Miss M., Ind., 3 of 182 Kogai Cho, Azabu, Tokyo.
Stewart, Rev. R. S., & W., 1915, M. E. S., 810 Broadway, Nashville, Tenn., U. S. A., c/o Board of Missions.
Stewart, Rev. S. A., & W., 1906, M. E. S., Niomon Dori, Hiromichi, Nishi, Kyoto.
Stewart, Mr. W. R., & W., 1919, (Chinese Student Y. M. C. A.) 10 Kita Jimbo Cho, Kanda, Tokyo.
Stier, Mr. W. R. F., & W., 1917, Y. M. C. A. A., 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.
Stirewalt, Rev. A. J., & W., 1906, L. C. A., 388 Furu-Shinyashiki, Kumamoto.
St. John, Mrs. David, 1918, P. E., St. Luke's Hospital, Tsukiji, Tokyo.
Stoudt, Prof. Oscar M., & W., 1917, R. C. U. S., 35 Nakano Cho, Ushigome, Tokyo.
Stowe, Miss Grace H., 1908, A. B. C. F. M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Stowe, Miss Mary E., 1908, A. B. C. F. M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Strothard, Miss Alice, 1914, M. C. C., Eiwa Jo Gakko, Kofu. (from July 1919 (A.) Picton N. S.)
Stuart-Menteth, Miss L. F., S. P. G., Chiba.
Swan, Mr. G. D., & W., 1913, Y. M. C. A. A., 7 of 97 Shichome, Yamamoto Dori, Kobe.
Sweet, Rev. C. F., & W., 1898, P. E., 54 Tsukiji, Tokyo.

T

Tait, Miss S. O., M. C. C., 8 Toriizaka, Azabu, Tokyo.
Tammio, Rev. K., & W., 1913, L. E. F., Iida, Shinshu.
Tanner, Miss L. K., S. P. G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Tapson, Miss A. M., 1888, C. M. S., Odawara. (A.)
Tate, Miss Lillian, P. C. C., Taihoku, Formosa.
Taylor, Miss Erma M., 1913, M. E. F. B., Hirosaki, Aomori Ken. (A.)
Taylor, Miss Minnie, 1909, R. C. A., 16 Minami Yamate, Nagasaki. (from July 1919, 25 East 22nd St., N. Y.)

Taylor, Mr. Wm. J., & W., 1905, A. G., 10 of 24 Yamamoto Dori, Shichome, Kobe.
Teague, Miss Carolyn, 1912, M. E. F. B., 596 Kuhonji, Oe Mura, Kumamoto.
Tenny, Rev. C. B., D. D., 1900, & W., 1913, A. B. F., 29 Sanai Machi, Ichigaya, Ushigome Ku, Tokyo. (Phone Ban Cho, 1134; F.C. Tokyo 34114.)
Tetlow, Miss H. L., 1908, P. E., 19 Edoshita Machi, Fukui.
Teusler, R. B., M. D., & W., 1900, P. E., 27 Tsukiji, Tokyo.
Tharp, Miss Elma R., 1918, A. B. F., 10 Fukuro Machi, Surugadai, Tokyo.
Thatcher, Mr. P. C., & W., P. C. N., 55 Wakaizushi Machi, Okayama.
Thiry, Rev. F. T., R. C., Nagasaki.
Thomas, Rev. Father, R. C., Kochi.
Thomas, Miss Hettie A., 1904, M. E. F. B., Kwassui Jo Gakko, Nagasaki.
Thompson, Rev. E. T. & W., 1918, A. B. F., 40 Kami Niban Cho, Kojimachi, Tokyo.
Thompson, Mrs. David, 1867, P. N., 10 Hinoki Cho, Akasaka, Tokyo.
Thompson, Miss F. L., 1906, C. M. S., 45 Yamanokuchi Cho, Kagoshima.
Thompson, Rev. J. W., & W., 1913, Y. M. C. A. T., 249 Naka Sanchome, Kami Fukushima, Osaka.
Thomson, Rev. R. A., D. D., F. R. G. S., 1884 & W., 1889, A. B. F., 39 Nichome, Kitano Cho, Kobe.
Thorlaksson, Rev. S. O., & W., 1916, L. C. A., 7 Itchome, Oike Cho, Naka Ku, Nagoya.
Topping, Rev. Henry, & W., 1895, A. B. F., 38 Uchimaru, Morioka.
Topping, Miss Helen, Y. W. C. A. U. S., 45 Nishi Machi, Adachi Building, Kobe.
Towson, Miss Manie, 1917, M. E. S., Hiroshima Girls' School, Hiroshima.
Tracy, Miss Mary E., 1903, W. U., 212 Bluff, Yokohama.
Trent, Miss E. M., 1894, M. S. C. C., Kita Takajo Machi, Nagoya.
Tristram, Miss K., 1888, C. M. S., Tsuruhashi Cho, Higashi Nari Gun, Osaka Fu, (A.)
Trott, Miss D., 1910, S. P. G., Sei Mariya Kwan, Hirakawa Cho, Kojimachi, Tokyo.
Trueman, Mr. G. E., & W., 1910, Y. M. C. A. A., Gokiso Mura, Hyogo Ken.
Tucker, Rt. Rev. H. St. G., D. D., & W., 1899, P. E., Karasumaru Dori, Okakuen Machi, Kyoto.
Tucker, Rev. W. L., 1917, M. E. S, 1912 Shimo Shibuya, Tokyo, (A.)
Tulpin, Rev. E. A., 1877, R. C., 21 Kasumi Cho, Azabu, Tokyo.
Tweedie, Miss E. G., 1903, M. C. C., Hyakkoku Machi, Kofu, Yamanashi Ken.

U

Umbreit, Rev. S. J., D. D., & W., 1905, E. A., 33-B., Tsukiji, Tokyo.
Unsitalo, Miss S., 1903, L. E. F., 438 Sendagi Machi, Akasaka, Tokyo, (A.)
Upton, Miss E. F., P. E., (Ind.) Omiya, Saitama Ken

V

Vanger, Rev. A., 1890, R. C., Nara.
Van Bronkhorst, Rev. A., & W., 1916, R. C. A., Nishi Horibata, Saga.
Van Horn, Rev. G. W., 1888, P. N., (F. C., Osaka 11,072), 1015 N. Hudson Ave., Pasadena, Cal., U. S. A.
Van Strien, Rev. D., & W., 1912, R. C. A., 157 Sasaya Machi, Kurume, Fukuoka Ken.
Veillon, Rev., 1908, R. C., Miyazaki.
Verbeck, Miss Eleanor, 1913, P. E., St. John's School, Manlius, N. Y., U. S. A.
Villion, Rev. A., 1871, R. C., Hagi, Yamaguchi Ken.
Vornholt, Miss Mary A., 1918, R. C. U. S., 8 Akashi Cho, Tsukiji, Tokyo.
Vories, Mr. John, & W., 1914, O. M. J., Hachiman, Omi.
Vories, Mr. W. M., & W., 1905, O. M. J., Hachiman, Omi, (F. C., Osaka 17158).
Voules, Miss J. E., 1913, S. P. G., 456 Shimo Gion Cho, Hirano Mura, Kobe, (A.)

W

Wagner, Miss D. M., 1913, M. E. F. B., Hakodate, (A.)
Wagner, Mr. H. H., & W., Ind., Higashi Rokuchome, Gojohashi, Shimo Kyoku, Kyoto.
Wainright, Rev. S. H., D. D., & W. 1888, M. E. S., 8 Tsukiji, Tokyo.
Walker, Mr. Owen, & W., 1917, Y. M. C. A. T., Koto Gakko, Kanazawa, Ishikawa Ken.
Walker, Mr. F. B., & W., 1903, S. P. G., 5 Sanchome, Naka Yamate Dori, Kobe.
Waller, Rev. J. G., & W., 1890, M. S. C. C., Nishi Nagano, Nagano.
Walne, Rev. E. N., D. D., & W., 1892, S. B. C., Tanaka Machi, Shimonoseki.
Walser, Rev. T. D., & W., 1916, P. N., 6-B Akashi Cho, Tsukiji, Tokyo.
Walsh, Rev. G. J., M. A., & W., C. M. S., 97 Dekijima Machi, Tokushima.
Walter, Mr., R. C., Gyosei Gakko, 32 Iidamachi, Sanchome, Kojimachi.
Walton, Rev. M. H. W., & W., C. M. S., 324 Hiratsuka Cho, Hiroshima.
Walvoord, Mr. Anthony, & W., 1905, R. C. A., 16 Oura Higashiyamate, Nagasaki.
Ward, Miss Elizabeth, 1905, A. B. C. F. M., Baikwa Jo Gakko, Osaka Fu, (A.)
Warren, Rev. C. M., & W., 1899, A. B. C. F. M., c/o A. B. C. F. M., 14 Beacon St., Boston Mass., U. S. A.
Warton, Mrs. R. G., Ind., 19 Ippon Matsu Machi, Azabu, Tokyo.
Wassereau, Rev., 1911, R. C., Tokyo.
Waterhouse, Miss M. C., 1915, A. B. C. F. M., Doshisha Girls' School, Kyoto.
Waterhouse, Rev. Paul B., & W., 1912, O. M. J., Hachiman, Omi, (A.)
Watson, Rev. B. E., & W., 1918, F. C. M. S., 354 Nakazato, Takinogawa, Tokyo Fu.
Watson, Dr. Wm. R., & W., 1913, Ind., Akasaka Hospital, 17 Hikawa Cho, Akasaka, Tokyo, (A).

Watson, Miss Rebecca J., 1883, M. E. F. B., 221 Bluff, Yokohama.
Weakley, Rev. W. R., & W., 1895, M. E. S., 14 Kawaguchi Cho, Osaka. (F. C., Osaka, 12,122).
Webb, Rev. A. E., 1894, S. P. G., St. Peter's Church, Zushi, Kanagawa Ken.
Webber, Mr. P. A., & W., 1913, S. D. A., 2 of 198 Makura Cho, Jigyo, Higashi Machi, Fukuoka.
Welbourn, Rev. J. A., & W., 1899, P. E., 3 Yayoi Cho, Hongo, Tokyo.
Wells, Miss Lillian A., 1900, P. N., Shimo Tatekoji, Yamaguchi.
West, Miss A. B., 1883, P. N., 2 Nishi Machi, Nihon-enoki, Shiba, Tokyo.
Weston, Rev. F., & W., 1895, S. P. G., 14 Nichome, Nosaki Dori, Kobe.
Wheeler, Prof. H. A., & W., 1910, M. E. F. B., 3 Aoyama Gakuin, Tokyo.
White, Miss Anna L., 1911, M. E. F. B., Aoyama Jo Gakuin, Tokyo.
White, Rev. S. S., 1890, (& W. absent) A. B. C. F. M., 28 Awazato Machi, Tsuyama, Towada Gun, Okayama Ken.
Whitehead, Miss Mabel, 1917, M. E. S., Niomon Dori, Hiromichi, Nishi, Kyoto, c/o Rev. S. A. Stewart.
Whitener, Rev. H. C., 1912, & W., 1914, P. N., Shijo Hatchome, Asahigawa, Hokkaido.
Whiting, Rev. M. M., & W., 1912, M. C. C., Kobe, (A.)
Whitney, Mr. J. P., Ind., 107 Yamashita Cho, Yokohama.
Wiberg, Lieut. Colonel, Sven., & W., 1914, S. A., 11 Honmura Cho, Ushigome, Tokyo.
Wilcox, Miss E. F., 1904, A. B. F., c/o W. A. B. F. M. S., Box 41 Boston, Mass, U. S. A.
Wilkes, Mr. Paget, & W., J. E. B., 178 Hirano Yabe Cho, Kobe.
Wilkinson, Mr. Cecil S., & W., J. E. B., 6 Nichome, Ishii Cho, Kobe.
Wilkinson, Rev. A. T., & W., 1905, M. C. C., Nishi Kusabuka Cho, Shizuoka.
Williams, Miss A. B., 1910, M. E. S., 35 Nichome, Naka Yamate Dori, Kobe, c/o Lambuth Memorial Bible Womens Training School.
Williams, Miss A. C., 1917, C. M. S., Bishop Poole Girls' School, Tsuruhashi Cho, Higashi Nari Gun, Osaka.
Williams, Miss Hallie R., 1916, P. E., 40 Tsukiji, Tokyo.
Williams, Miss Lula A., 1911, P. C. N., Higashi Rokuchome, Gojohashi, Shimo Kyoku, Kyoto.
Williams, Miss Mary E., 1880, M. P. W., 33 Ura Monzen Cho, Nagoya.
Williams, Miss T. C., S. P. G., 369 Sanko Cho, Shirokane, Shiba, Tokyo, (A.)
Williamson, Rev. N. F., 1918, S. B. C., 91 Benten Cho, Ushigome, Tokyo.
Willingham, Rev. C. T., 1902, & W., S. B. C., 1911, c/o Bapt. For. Miss. Bd., Richmond, Va., U. S. A.
Wilson, Mr. L. C., & W. 1917, (Chinese) Y. M. C. A., 12 Shinryudo Cho, Azabu, Tokyo, (A.)
Wilson, Major Thomas, & W., 1906, S. A., 31 Fujimi Cho, Azabu, Tokyo.
Wilson, Rev. W. A., & (W. A.) 1880, M. E. S., Okayama.
Winn, Rev. Merle C., & W., 1916, P. N., 34 Tobiume Cho, Kodatsuno, Kanazawa, Ishikawa Ken.

Winn, Miss M. L., 1882, R. C. A., Daiku Machi, Aomori.
Winn, Rev. T. C., D. D., & W., 1878, P. N., Port Arthur, Manchuria.
Winther, Rev. J. M. T., & W., 1898, L. C. A., 412 Furushin Yashiki, Kumamoto.
Woodsworth, Rev. H. F., & W., 1911, M. C. C., 102 Convent Ave., New York.
Woodworth, Rev. A. D., D. D., & W., 1892, C. C., Merom, Indiana, U. S. A.
Woolley, Miss K., S. P. G., Sei Mariya Kwan, Hirakawa Cho, Kojimachi, Tokyo.
Worth, Miss Ida M., 1895, M. E. S., 810 Broadway, Nashville, Tenn., U. S. A., c/o Board of Missions.
Worthington, Miss H. J., 1898, C. M. S., Ashiya Mura, Muko Gun, Hyogo Ken.
Wright, Miss Ada H., 1897, P. E., Morioka.
Wright, Rev. A. S., S. P. G., 11 Sakae Cho, Shiba, Tokyo.
Wyckoff, Mrs. M. N., 1881, R. C. A., 804 Kami Osaki, Tokyo Fu.
Wylie, Miss M. L., 1905, C. M. A., Onomichi.
Wynd, Rev. William, 1891, & W., 1894, A. B. F., 30 Akashi Cho, Kyobashi, Tokyo.
Wythe, Miss K. Grace, 1909, M. E. C., Nagoya.

Y

Yates, Rev. N. P., Ind., Tainan, Formosa.
Young, Miss Helen, O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo.
Young, Miss Mariana, 1907, M. E. F. B., Kwassui Jo Gakko, Nagasaki.
Young, Miss M. M., 1895, M. S. C. C., 5 Itchome, Shirakabe Cho, Nagoya.
Young, Rev. T. A., & W., 1912, F. C. M. S., 24 Onkura Machi, Fukushima.
Youngren, Rev. August, & W., 1903, F. M. A, 1912 Hidein Cho, Tennoji, Osaka.

Z

Zaugg, Rev. E. H., Ph. D., & W., 1906, R. C. U. S., 69 Katahira Cho, Sendai.

LIST BY MISSIONS

1. American Board of Commissioners for Foreign Missions

Adams, Miss Alice P., Okayama.
Allchin, Rev. Geo., & W., (A).
Barrows, Miss M. L., Kobe.
Beam, Rev. Kenneth S., & W., Tokyo.
Bennett, Rev. H. J., & W., Tottori.
Bradshaw, Miss A. H., Sendai.
Burwell, Miss Augusta, Kyoto.
Cary, Miss Alice E., Osaka.
Cary, Rev. Frank, & W., Sapporo.
Cary, Rev. Otis, D. D., & W., (A).
Clark, Rev. C. A., & W., Miyazaki.
Clapp, Miss Frances B., Kyoto.
Cobb, Rev. E. S., & W., Kyoto.
Coe, Miss Estelle, Tottori.
Cozad, Miss Gertruke, Kobe.
Curtis, Miss Edith, Osaka.
Curtis, Rev. W. L., & W., Kyoto.
Daughaday, Miss M. A., Sapporo.
Davis, Mrs. J. D., Kobe.
De Forest, Miss C. B., Kobe.
Denton, Miss Mary F., Kyoto.
Dunning, Rev. M. D., & W., Kobe.
Fanning, Miss K. F., Kobe.
Field, Miss Sarah M., Tokyo.
Gordon, Mrs. M., Kyoto.
Griswold, Miss Fannie E., Maebashi.
Grover, Mr. Dana I., & W., Kyoto.
Gulick, Rev. Sidney L., D. D., & W., (A).
Hall, Rev. Marion E., & W., Maebashi.
Harrison, Miss Ida W., Kobe.
Hess, Rev. James M., & W., Kyoto.
Holmes, Rev. Jerome C., & W., Osaka.
Howe, Miss Annie L., Kobe.
Hoyt, Miss Olive S., Matsuyama.
Husted, Miss Edith E., Tokyo.
Judson, Miss Cornelia, Matsuyama.
Learned, Rev. D. W., D. D., & W., Kyoto.
Lombard, Rev. F. A., & W., Kyoto.
McKowan, Miss Amy E., Osaka.
Moran, Rev. S. F., & W., Okayama.
Newell, Rev. H. B., D. D., & W., Matsuyama.
Olds, Rev. C. B., & W., (A).
Parmelee, Miss H. F., Matsuyama.
Pedley, Rev. Hilton, D. D., & W., Kyoto.
Pettee, Rev. J. H., D. D., & W., (A).
Rowland, Rev. George M., D. D., & W., (A).
Rowland, Miss Pauline, Kyoto.
Rupert, Miss N. L., Kobe.
Searle, Miss S. A., Kobe.
Stanford, Rev. A. W., & W., Kobe.
Stowe, Miss Grace H., Kobe.
Stowe, Miss Mary E., Kobe.
Wainwright, Miss M. E., Okayama.
Ward, Miss Elizabeth, Osaka (A).
Warren, Rev. Charles M., & W., (A).
Waterhouse, Miss M. C., Kyoto.
White, Rev. S. S., & (W. absent), Tsuyama.

2. American Baptist Foreign Mission Society

Acock, Miss Amy A., Morioka.
Allen, Miss Thomasine, Sendai.
Anderson, Miss Ruby L., Tokyo.
Axling, Rev. Wm., D. D., & W., Tokyo.
Benninghoff, Rev. H. B., D. D., & W., Tokyo.
Bickel, Mr. Philip L., Himeji.
Bixby, Miss Alice, Himeji.

Brand, Rev. J. C., (retired) Tokyo.
Briggs, Mrs. F. C., Himeji.
Buzzell, Miss A. S., (A).
Camp, Miss Evalyn, Osaka.
Carpenter, Miss M. M., Tokyo.
Clagett, Miss M. A., Tokyo.
Converse, Miss C. A., Yokohama.
Crosby, Miss A. R., (A).
Danielson, Miss Mary, (A).
Dithridge, Miss H. L., Tokyo.
Fisher, Rev. C. H. D., & W., (retired), Yokohama.
Fisher, Mr. Royal H., & W., Yokohama.
Foote, Rev. J. A., & W., Osaka.
French, Miss R. D., (A).
Gates, Rev. Paul J., & W., Tokyo.
Gressitt, Mr. J. F. & W., Yokohama.
Haring, Rev. D. G., & W., Tokyo.
Harrington, Rev. C. K., D., D., & W., (A).
Haven, Miss Marguerite, Yokohama.
Holtom, Rev. D. C., & W., Tokyo.
Jesse, Miss M. D., Morioka.
Jones, Rev. E. H., & W., Mito.
Mead, Miss Lavinia, Osaka.
Munroe, Miss Hehen W., Yokohama.
Pawley, Miss Annabelle, Himeji.
Ross, Rev. C. H., & W., Sendai.
Ryder, Miss G. E., Tokyo.
Sandberg, Miss Minnie V., Tokyo.
Scott, Rev. J. H., & W., (A).
Smith, Miss Ruth E. Tokyo.
Steadman, Rev. F. W., & W., Onomichi.
Tenny, Rev. C. B., D. D., & W., Tokyo.
Tharp, Miss Elma R., Tokyo.
Thompson, Rev. E. T., & W., Tokyo.
Thomson, Rev. R. A., D. D., F. R. G. S., & W., Kobe.
Topping, Rev. Henry, & W. Morioka.
Wilcox, Miss E. F., (A).
Wynd, Rev. Wm., & W., Tokyo.

3. Allgemeiner evangelisch-protestantische Missionverein

Hunziker, Pfarrer Jacob, & W., Tokyo.
Schiller, Supt, Dr. Emil, & W., Kyoto.
Schroeder, Pfarrer E., & W., Tokyo.

4. Foreign Missionary Association of Friends of Philadelphia

Binford, Mr. Gurney, & W., Mito.
Bowles, Mr. Gilbert, & W., Tokyo.
Gifford, Miss Alice C., Tokyo.
Jones, Mr. Thomas E., & W., Tokyo.
Lewis, Miss Alice G., (A).
Newlin, Miss Edith, Tokyo.
Nicholson, Mr. Herbert V., Tokyo.
Sharpless, Miss Edith F., Mito.

5. Australian Board of Missions (Anglican)

Harrison, Rev. E. R., Sankawa, Chiba.

6. Assembly of God

Bernauer, Miss Beatrice, Tokyo.
Bernauer, Mrs. E. A., Tokyo.
Coot, Mr. Leonard, Yokohama.
Gray, Mr. Frank H., & W., (A).
Juergensen, Mr. C. F., & W., Tokyo.
Juergensen, Miss Marie, Tokyo.
Moore, Mr. B. S., & W., (A).
Taylor, Mr. W. J., & W., Kobe.

7. Bible Societies

Aurell, Mr. K. E., & W., Tokyo.
Lawrence, Mr. A., & W., Nagasaki.
Loomis, Rev. H., D. D., & W., (retired), Yokohama.
Parrott, Mr. Frederick, & W., Kobe.

8. Mission Board of the Christian Church, (American Christian Convention)

Fry, Rev. E. C., & W. Utsunomiya.
Garman, Rev. C. P., & W., Tokyo.
McCord, Rev. E. K., & W., (A).

Woodworth, Rev. A. D., D. D., & W., (A).

9. Church of England

Andrews, Rev. E. L. (A).
Austen, Rev. W. T. & W., Yokohama.
Colborne, Mrs. Hojo, Boshu.
Rowlands, Rev. F. & W. Fukuoka.

10. Church of God

Alexander, Rev. W. G., & W., Tokyo,
Chambers, Miss Zuda Lee, Tokyo.

11. Christian Missionary Alliance

Francis, Miss R. M., Fukuyama.
Francis, Rev. T. R., & W., Matsuyama.
Green, Rev. C. P., & W., Hiroshima.
Lindstrom, Rev. H., & W., Hiroshima.
Wylie, Miss M. L., Shobara, Bingo.

12. Church Missionary Society

A. Hokkaido Mission

Batchelor, Ven. Archdeacon, D. D., & W., Sapporo.
Bryant, Miss E. A., Piratori.
Evans, Miss A.
Hughe, Miss A. M.
Jex-Blake, Miss M. R.
Lang, Rev. D. M. & W., Hakodate.
Norton, Miss E. L. B., Sapporo.
Stevenson, Miss G. S., (A).

B. Central Japan Mission

Barclay, Mr. J. Gurney, & W., Matsue.
Bleby, Rev. H.L., & W., Tokyo.
Bosanquet, Miss A. C., (A).
Boulton, Miss E. B., Osaka.
Buncombe, Rev. W. P., & W., Tokyo.
Carlyle, Miss E. A.
Chapman, Rev. E., & W., (A).
Cowl, Mr. J., & W., (A).
Cox, Miss A. M., (A).
Elwin, Rev. W. H., & W., Tokyo.
Forester, Hon. Rev. O. St. M., & W., Yokohama.
Fugill, Miss E. M., (A).
Galgey, Miss L. A., Fukuyama.
Gardener, Miss F., Hiroshima.
Heaslett, Rev. S., & W., (A).
Henty, Miss A. M., (A).
Howard, Miss R. D., Osaka.
Hutchinson, Rev. E. G., Tokyo.
Knight, Rev. O. H., & W., (A).
Mann, Rev. J. C., & W., Yonago.
Nash, Miss E., (A).
Pasley, Miss M., (A).
Preston, Miss E. D., Tokushima.
Peto, Mr. H., (A).
Rawlings, Rev. G. W., & W., Osaka.
Roberts, Miss A. Tokyo.
Sander, Miss M., Tokyo.
Scott, Rev. J. J., & W., (A).
Tristram, Miss K., (A).
Walsh, Rev. G. J., & W., Tokushima.
Walton, Rev. W. H. M., & W., Hiroshima.
Williams, Miss A. G., Osaka.
Worthington, Miss H. J., Ashiya, Hyogo Ken.

C. Kiushiu Mission

Cockram, Miss H. S., (A).
Duke, Rev. M. O. M., & W., (A).
Freeth, Miss F. M., Kumamoto.
Hind, Rev. J., & W., Kokura., (A).
Horne, Miss A. C. J.
Hutchinson, Rev. A. C., & W., Fukuoka.
Hutchinson, Ven. Archdeacon, & W., Nagasaki.
Keen, Miss E. M., Nagasaki.
Lane, Miss E. A., (A).
Lea, Rt. Rev. A., D. D., & W., Fukuoka.
Nott, Miss L. F., Kagoshima.
Painter, Rev. S., & W., Kokura.
Pickard-Cambridge, Rev. C. D., & W., Saseho.

Sells, Miss E. A. P., Kagoshima.
Thompson, Miss F. L., Kagoshima.

13. Evangelical Association

Bauernfeind, Miss Susan M., Tokyo.
Berner, Miss Natalie, Tokyo.
Erffmeyer, Miss Edna, Osaka.
Erffmeyer, Miss Florence, Osaka.
Kramer, Miss Lois, Tokyo.
Kramer, Miss Sarah, Tokyo.
Mank, Miss Laura, Tokyo.
Mayer, Rev. P. S., & W., Tokyo.
Ranck, Miss Elmina, (A).
Schirmer, Miss Kathryn, Koriyama.
Schwab, Rev. B. T., & W., Tokyo.
Schweitzer, Miss Edna, (A).
Umbreit, Rev. S. J., D. D., & W., Tokyo.

14. Foreign Christian Missionary Society

Armbruster, Miss Rose T., Akita.
Asbury, Miss Jessie J., Osaka.
Brown, Miss Winifred, (A).
Clawson, Miss Bertha F., Tokyo.
Davey, Rev. P. A., & W., Tokyo.
Erskine, Rev. Wm. H., & W., Osaka.
Garst, Miss Gretchen, (A).
Hagin, Rev. F. E., & W., (A).
Lediard, Miss Mary F., Akita.
Lee, Rev. F. E., Ph. D., & W., (A).
McCall, Rev. C. F., & W., Akita.
McCoy, Rev. R. D., & W., Tokyo.
Oliphant, Rev. L. D., & W., Tokyo.
Palmer, Miss Jewel, Tokyo.
Parker, Miss Edith, (A).
Robinson, Rev. C. E., & W., Osaka.
Scott, Miss Ada, Tokyo.
Watson, Rev. B. E., & W., Tokyo.
Young, Rev. T. A., & W., Fukushima.

11. General Missionary Board of the Free Methodist Church of North America

Cooper, Rev. S. E., & W., (A).
Haslan, Rev. O. R., Akashi.
Hessler, Miss Minnie K., Sumoto, Awaji.
Millican, Rev. R. W., & W., (A).
Mylander, Miss Ruth, Osaka.
Pickens, Miss Lillian O., Sumoto, Awaji.
Youngren, Rev. August, & W., Osaka.

16. Hepzibath Faith Missionary Association

Adams, Mr. R. P., & W., Choshi, Chiba Ken.
Glenn, Miss Agnes, (A).
Mintle, Miss Rosa, Yokohama.
Smelser, Mr. F. L., & (W. absent), Yokohama.

17. Independent of any Board or Society

Andrews, Miss Sarah, Tokyo.
Atchinson, Rev. R., & W., Kobe.
Brand, Mr. Herbert G., & W., Tokyo, (A).
Chandler, Miss Ada B., Asahigawa.
Cypert, Miss Lilian, Tokyo.
Evans, Miss Sarah, Kobe.
Ewing, Miss A. M., Tokyo.
Gillet, Miss E. T., Tokyo.
Gundert, Rev. W., & W., Kumamoto.
Hansee, Miss Martha L., Tokyo.
Hartshorne, Miss A. C., Tokyo.
Hutchings, Miss A. M., Nikko.
Kingsbury, Rev. W. de L., & W., Nagoya.
McCaleb, Mr. J. M., & (W. A.), Tokyo.
MacDonald, Miss A. C., Tokyo.
Martin, Rev. Wm. & W. Yokohama.
Miller, Miss Alice, Tokyo.
Moon, Miss Myra B., Tokyo.
Nixon, Miss Emily, Kyoto.
Piper, Miss Margaret F., Osaka.
Read, Dr. Rachel, Tokyo.
Rollstin, Mr. W. P., Okayama.
Scudder, Rev. Doremus, & W. Tokyo, (A).
Sheppard, Miss E., Kobe.

Smyser, Rev. M., & W., Yokote.
Stewart, Miss M., Tokyo.
Warton, Mrs. R. G., Tokyo.
Watson, Wm. R., M. D., & W., Tokyo, (A).
Whitney, Mr. J. P., Yokohama.

18. Japan Evangelistic Band

Argall, Mrs. C. B. K., Mikage, Hyogo.
Braithwaite, Mrs. G., Tokyo.
Bullock, Miss E. A., Osaka.
Burnet, Miss E., Tokyo.
Buxton, Rev. Barclay E., (A).
Coles, Miss A. M., Osaka.
Cuthbertson, Mr. James, & W., Tokyo.
Dyer, Mr. A. L., & W., Himeji.
Gillespy, Miss J. C., Kobe.
Harris, Mr. R. W., & W., (A).
Mozley, Miss G., Osaka.
Penrod, Miss C. T., Tokyo.
Smith, Miss I. W., Tokyo.
Soal, Miss A., Tokyo.
Wilkes, Mr. Paget, & W., Kobe.
Wilkinson, Mr. C. S., & W., Kobe.

19. Japan Book and Tract Society

Braithwaite, Mr. Geo., & W., Tokyo.

20. (A) Foreign Mission Board of the United Lutheran Church of America

Akard, Miss Martha B., (A).
Bach, Rev. D. G. M., & W. Moji.
Bowers, Miss Mary Lou, Fukuoka.
Brown Rev. C. L. W., D. D., & W., (A).
Hepner, Rev. C. W., & W. Osaka.
Horn, Rev. Edward T., & W., (A).
Kipps, Rev. M. M., & W., Kumamoto.
Linn, Rev. John K., & W., Toyohashi.
Lippard, Rev. C. K., D. D., & W., Kumamoto.
Miller, Rev. L. S. G., & W., Fukuoka.
Nielsen, Rev. J. P., & W., Kurume.
Norman, Rev. Clarence E., Tokyo.
Powlas, Miss Maude O., Tokyo.
Smith, Rev. Frisby D., & W. Tokyo.
Stirewalt, Rev. A. J., & W., Kumamoto.
Thorlaksson, Rev. S. O., & W., Nagoya.
Winther, Rev. J. M. T., & W., Kumamoto.

(B) Lutherska Evangeliforenigen i Finland

Hytonen, Miss R., (A).
Lindgren, Rev. R., & W., Tokyo.
Minkkinen, Rev. T., & W., Kamisuwa, Shinshu.
Nylund, Miss J., Iida, Shinshu.
Salonen, Rev. K., & W., (A).
Savolainen, Rev. V., & W., Sapporo.
Tammio, Rev. K., & W., Iida, Shinshu.
Umsitalo, Miss S., (A).

20. Methodist Church of Canada

Ainsworth, Rev. Fred, & W., Toyama.
Allen, Miss A. W., Kanazawa.
Armstrong, Miss M. E., Toyama.
Armstrong, Rev. R. C., Ph. D., & W., (A).
Bates, Rev. C. J. L., D. D., & W., Tokyo.
Bird, Miss E., Shizuoka.
Blackmore, Miss I. S., Tokyo.
Campbell, Miss Edith, Tokyo.
Chappell, Miss Constance, Kofu.
Coates, Rev. H. H., D. D., & W., Hamamatsu.
Cragg, Rev. W. U. M., & W., Kobe.
Courtice, Miss Sybil, Shizuoka.
Craig, Miss M., Tokyo.
De Wolfe, Miss H. E., (A.)
Drake, Miss K. I., Ueda, Shinshu.
Fryer, Rev. W. D., & W., Kofu.
Govenlock, Miss I., (A).
Hamilton, Miss F. B., Tokyo.
Harper, Miss R. A., Tokyo.
Hart, Miss C. E., Nagano.
Hennigar, Rev. E. C., & W., Kanazawa.

Holmes, Rev. C. P., & W., Fukui.
Hurd, Miss H. R., Ueda, Shinshu.
Jost, Miss H. J., (A).
Keagey, Miss M. D., (A).
Killam, Miss Ada, Toyama.
Lackner, Miss E. A., Tokyo.
Lediard, Miss E., Kanazawa, Kaga.
Lindsay, Miss O. C., Shizuoka.
McKenzie, Rev. D. R., D. D., & (W. absent), Tokyo.
McLeod, Miss Anna, Kanazawa, Kaga.
McWilliams, Rev. W. R., & W., Nagano.
Misener, Mrs. E. W., Kobe.
Norman, Rev. D., D. D., & W., Nagano.
Norman, Miss L., Kobe.
Outerbridge, Rev. H. W., & W., Kobe.
Patterson, Rev. G. S., & W. (A).
Parker, Miss Mary M. Shizuoka.
Pinsent, Mrs. A. M., (A).
Price. Rev. P. G., & W., Kanazawa, Kaga.
Preston, Miss E. A., Tokyo.
Robertson, Miss M. A., Kofu.
Ryan, Miss Esther, (A).
Saunby, Rev. J. W., D. D., & W., Tokyo.
Scott, Miss Mary, Nagano.
Staples, Miss M. W., Kofu, (A).
Strothard, Miss Alice, Kofu, (A).
Tait, Miss S. D., Tokyo.
Tweedie, Miss E. G., Kofu.
Whiting, Rev. M. M., & W., (A).
Wilkinson, Rev. A. T., & W., Shizuoka.
Woodsworth, Rev. H. F., & W., (A).

22. Board of Foreign Missions of the Methodist Episcopal Church

(A) Japan Mission Council

Alexander, Rev. R. P., & W., Tokyo.
Berry, Rev. A. D., D. D., Tokyo.
Bishop, Rev. C., & W., Tokyo.
Bull, Rev. E. R., & W., (A).
Chappell, Rev. B., D. D., Tokyo.
Davison, Rev. C. S., D. D., & W., (A).
Davison, Rev. J. C., D. D., Kumamoto.
Draper, Rev. G. F., S. T. D., & W., Yokohama.
Harris, Bishop M. C., D. D., Tokyo.
Heckelman, Rev. F. W., & W., Sapporo., (A).
Holliday, Mr. G. A., (A).
Iglehart, Rev. C. W., & W., Sendai.
Iglehart, Rev. E. T., & W., Tokyo.
Johns, Mr. H. W., & W., Tokyo.
Jones, Rev. J. I., & W., (A).
Martin, Mr. J. V., & W., Tokyo.
Scott, Rev. F. N., & W., Nagasaki.
Smith, Rev. F. H., & W., Seoul.
Spencer, Rev. D. S., D. D., & W., (A).
Spencer, Rev. R. S., & W., Nagasaki.
Wheeler, Mr. H. A., & W., Tokyo.

(B) East Japan Mission Women's Foreign Missionary Society

Alexander, Miss Bessie, Sapporo.
Appenzeller, Miss Ida, Hakodate.
Baucus, Miss Georgiana, Yokohama.
Bodley, Miss E., Sendai.
Chappell, Miss Mary H., (A).
Chase, Miss Laura, Sendai.
Cheney, Miss Alice, Tokyo.
Couch, Miss Helen, (A).
Courtice, Miss Lois, (A).
Daniel, Miss Margaret, Tokyo.
Dickerson, Miss Augusta, Hakodate.
Dickinson, Miss Emma E. Yokohama.
Draper, Miss Winifred F. Hirosaki.
Draper, Miss Marion R. Yokohama.
Goodwin, Miss Lora C., Hakodate.
Heaton, Miss C. A., (A).
Hitch, Miss A. E., Nagasaki.
Imhof, Miss Louise, Sendai.
Lee, Miss Edna, (A).
Lee, Miss Mabel, (A).
MacIntire, Miss Erances W., Hakodate.
Miller, Miss Etta, Tokyo.
Pider, Miss Myrtle Z., (A).
Russell, Miss Helen M., Hirosaki.

Seeds, Miss Leonora M., Nagoya.
Slate, Miss Anna B., Yokohama.
Spencer, Miss M. A., Tokyo.
Sprowles, Miss Alberta B., Tokyo.
Taylor, Miss Erma M., (A).
Wagner, Miss Dora M., (A).
Watson, Miss Rebecca J., Yokohama.
White, Miss Anna L., Tokyo.
Wythe, Miss K. Grace, Nagoya.

(C) West Japan Mission, Women's Foreign Missionary Society

Ashbaugh, Miss A. M., Nagasaki.
Atkinson, Miss Anna P., Fukuoka.
Bangs, Miss Louise, (A).
Finlay, Miss L. Alice, (A).
Howey, Miss Harriet, Nagasaki.
Ketchum, Miss Edith L., (A).
Kidwell, Miss L. M., (A).
Lee, Miss Bessie M., Fukuoka.
Matheson, Miss Margaret L., Nagasaki.
Peckham, Miss Caroline S., Nagasaki.
Peet, Miss Azalia, Kagoshima.
Place, Miss Pauline, Kumamoto.
Plimpton, Miss Margaret, Nagasaki.
Russell, Miss E., (A).
Russell, Miss May, (A).
Starkey, Miss Bertha, Fukuoka.
Teague, Miss Carolyn, Kumamoto.
Thomas, Miss Hettie A., Nagasaki.
Young, Miss Mariana, Nagasaki.

23. Board of Foreign Missions of the Methodist Episcopal Church, South

Bennett, Miss Nellie, (A).
Callahan, Rev. W. J., & W., Uwajima, Shikoku.
Cobb, Mr. J. B., & W., Kobe.
Cook, Miss M. M., Hiroshima.
Davis, Rev. W. A., & (W. absent), Kobe.
Demaree, Rev. T. W. B., & W., Oita.
Frank, Rev. W. J., & W., (A).
Gaines, Miss N. B., Hiroshima.
Gaines, Miss Rachel, Hiroshima.
Gist, Miss Anette, Oita.
Haden, Rev. T. H., D. D., Kobe.
Hager, Rev. S. E., D. D., & (W. absent), Kobe.
Hatcher, Miss Annie A., Hiroshima.
Holland, Miss Charlie, Kobe.
Jones, Rev. H. P., & W., Hiroshima.
Matthews, Rev. W. K., & W., (A).
Myers, Rev. J. T., & W., (A).
Miller, Miss Janet, Hiroshima.
Moseley, Mrs. C. B., (A).
Newcomb, Miss Ethel, (A).
Newton, Rev. J. C. C., D. D., & W., Kobe.
Ogburn, Rev. N. S., (A).
Oxford, Mr. J. S., & W., Kobe.
Shannon, Miss I. L., Hiroshima.
Shannon, Miss K., Hiroshima.
Siler, Miss Annice, Hiroshima.
Sims, Mr. J. Grover, Kobe.
Smith, Mr. Roy, & W., Kobe.
Stewart, Rev. R. S., & W., (A).
Stewart, Rev. S. A., & W., Kyoto.
Towson, Miss Manie, Hiroshima.
Turner, Mrs. (A).
Wainright, Rev. S. H., D. D., & W., Tokyo.
Weakley, Rev. W. R., & W., Osaka.
Whitehead, Miss Mabel, Kyoto.
Williams, Miss A. B., Kobe.
Wilson, Rev. W. A., & (W. absent). Okayama.
Worth, Miss I. M., (A).

24. (A) Board of Foreign Missions of the Methodist Protestant Church

Layman, Rev. L., D. D., & W., Yokohama.
Obee, Rev. E. I., & W., Nagoya.

(B) Women's Foreign Missionary Society of the Methodist Protestant Church

Coates, Miss A. L., (A).
Cronise, Miss Florence, Nagoya.
Dawson, Miss Elizabeth, (A).
Hodges Miss Olive I., Yokohama.

Schlegelmilch, Miss Donna, Yokohama.
Steele, Miss Harriet, Hamamatsu.
Williams, Miss Mary E., Nagoya.

25. Missionary Society of the Church of England in Canada

Archer, Miss A. L. Gifu.
Baldwin, Rev. J. M., & W., Nagoya.
Bowman, Miss N. F. H., Toyohashi.
Cooke, Miss M. S., Nagoya.
Hamilton, Miss F., Matsumoto.
Isaac, Miss I., Tokyo.
Lenox, Miss E. G., Niigata.
Makeham, Miss S. E., Nagoya.
Millman, Rev. R. M. & W., Toyohashi.
Moss, Miss A., Tokyo.
Powles, Rev. P. S. C., & W., Takata.
Robinson, Miss Hilda, (A).
Robinson, Rev. J. C., & W., (A).
Shaw, Miss L., Osaka.
Spencer, Miss F. M., (A).
Spencer, Rev. V. C., (A).
Trent, Miss E. M., Nagoya.
Waller, Rev. J. G., & W., Nagoya.
Young, Miss M. M., Nagoya.

26. Omi Mission

Vories, Mr. John, & W., Hachiman, Omi.
Vories, Mr. W. M., & W., Hachiman, Omi.
Waterhouse, Rev. Paul B., & W., Hachiman, Omi.

27. Oriental Missionary Society

Clarke, Mr. Chas., (A).
Cowman, Rev. C. E., & W., (A).
Hertzler, Miss Verna, Tokyo.
Kilbourne, Rev. E. A., & W., (A).
Kilbourne, Rev. E. L. & W., Tokyo.
Moyer, Miss Pauline, Tokyo.
Young, Miss Helen, Tokyo.

28. Pentecostal Bands of the World

Abel, Mr. Fred, & W., Fukaya, Saitama, (A).
Long, Mr. Edward R., & W., Fukaya, Saitama.

29. General Missionary Board of the Pentecostal Church of the Nazarene

Eckel, Rev. W. A., & W., Hiroshima
McPherson, Miss Ethel, Kyoto.
Santee, Miss Helen C., Kyoto.
Staples, Rev. I. B., & W., Kumamoto.
Thatcher, Rev. P. C., & W., Okayama.
Wagner, Rev. H. H., & W., Kyoto.
Williams, Miss Lulu A., Kyoto.

30. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

Ambler, Miss Marietta, Kyoto.
Andrews, Rev. R. W., & W., Maebashi.
Babcock, Miss B. R., Hirosaki.
Binsted, Rev. N. S., & W., Akita.
Boyd, Miss L. H. Tokyo.
Bull, Miss Leila, Osaka.
Bristowe, Miss L. M., Mito.
Carlsen, Deaconess V. D., Maebashi.
Chapman, Rev. J. J., & W., Kyoto.
Chappell, Rev. J., & W., Tokyo.
Cooke, Rev. A. W., & W., (A).
Cornwall-Legh, Miss M. H., Kusatsu.
Correll, Miss Ethel, Sendai.
Correll, Rev. I. H., D. D., & W., Tokyo.
Dixon, Miss E. M., (A).
Doane, Miss Marion S., Tokyo.
Dooman, Rev. Isaac, & W., Tsu, Ise.
Evans, Rev. Chas. H., & W., Yamada.
Gardiner, Miss Ernestine, (A).
Gardiner, Rev. J. McD., & W., Tokyo.
Heywood, Miss G., Tokyo.
Humphreys, Miss Marian, Sendai.
Kinsley, Miss Amy W., Akita.

Kinsley, Miss Kathleen M., Akita.
Knapp, Deaconess S. T., Tokyo.
Laning, Miss Mary, Nara.
Lloyd, Rev. J. H., & W., Wakayama.
Madeley, Rev. W. F., & W., (A).
Mann, Miss Irene P., Utsunomiya.
McGill, Miss Mary B., Kyoto.
McGrath, Miss E. S., Kyoto.
McKim, Miss Bessie, Tokyo.
McKim, Rev. J. Cole, & W., Wakamatsu.
McKim, Rt. Rev. John, D. D., Tokyo.
McMim, Miss Nellie, Tokyo.
McSparran, Rev. J. L., M. D., & W., Tokyo, (after Oct. 1919 Kyoto).
Mead, Miss Bessie, Yamagata.
Meredith. Rev. F. C., Aomori.
Neely, Miss C. J., (A).
Newbold, Deaconess E. G., Aomori.
Nichols, Rev. S. H., & W., Hirosaki.
Peck, Miss S. P., Kyoto.
Ransome, Deaconess A. L., Sendai.
Rees, Miss Sarah S., Kyoto.
Reifsnider, Rev. C. S., L. H. D., & W., Tokyo.
Reifsnider, Mr. John & W., (A).
Rix, Miss C. M., Tokyo.
Scherschewsky, Miss C. E., Tokyo.
Smith, Mr. Lloyd M., & W., Nara.
Smith, Rev. P. A., & W., Kanazawa.
St. John, Mrs. David, Tokyo.
Spencer, Miss M. D., Kyoto.
Sweet, Rev. C. F., & W., Tokyo.
Tetlow, Miss H. L., Fukui.
Tucker, Rt. Rev. H. St. G., D. D. & W., Kyoto.
Upton, Miss E. F., Omiya.
Verbeck, Miss Eleanor, (A).
Welbourn, Rev. J. A., & W., Tokyo.
Williams, Miss Hallie R., Tokyo.
Wright, Miss Ada H., Morioka.

31. Board of Foreign Missions of the Presbyterian Church in the United States of America

Alexander, Miss Sallie, Kohana, Hyogo.
Arbury, Miss Katherine, Osaka.
Ayres, Rev. J. B., D. D., Osaka.
Ballagh, Mr. J. C., Tokyo.
Bigelow, Miss G. S., Shimonoseki.
Brokaw, Rev. Harvey, D. D., & W., Kyoto.
Chapman, Rev. E. N., Tokyo.
Clarke, Miss S. F., Kanazawa.
Curtis, Rev. F. S., & W., Shimonoseki.
Daugherty, Miss L. G., Tokyo.
Davidson, Miss E. E., (A).
Detweiler, Rev. J. E., & W., (A).
Dosker, Rev. R. J., & W., Matsuyama.
Dunlop, Rev. J. G., D. D., (A), & W., Shimonoseki.
Eaton, Miss A. G., Kanazawa.
Evans, Miss Elizabeth, Sapporo.
Evans, Miss Lillian, Sapporo.
Fulton, Rev. G. W., D. D., & W., Osaka.
Garvin, Miss A. E., Kure.
Gorbold, Mrs. R. P., Osaka.
Hail, Rev. A. D., D. D., Osaka.
Hail, Rev. J. B., D. D., & W., Wakayama.
Hail, Mrs. J. E., Osaka.
Halsey, Miss L. S., Tokyo.
Hannaford, Rev. H. D., & W., Kyoto.
Hereford, Rev. W. F., & W., (A).
Imbrie, Rev. Wm., D. D., & W., Tokyo.
Johnstone, Miss J. M., Takaoka.
Lake, Rev. L. C., & W., Sapporo.
Landis, Rev. H. M., & W., (A).
Leavitt, Miss Julia, (A).
London, Miss M. H., Tokyo.
Luther, Miss I. R., Kanazawa.
McCauley, Mrs. J. K. Tokyo.
McCrory, Miss C. H., (A).
McDonald, Miss M. D., (A).
MacNair, Mrs. T. M., Tokyo.
Milliken, Miss E. P., Tokyo.
Monk, Miss A. M., (A).
Morgan, Miss A. E., Yokkaichi, Ise.
Murray, Rev. D. A., D. D., Tsu, Ise.
Pierson, Rev. G. P., D. D., Nokkeushi, Hokkaido.
Porter, Miss F. E., Kyoto.

Ransom, Miss W. H., Wakayama.
Reischauer, Rev. A. K., D. D., & W., Tokyo.
Riker, Miss Jessie, Yamada, Ise,
Smith, Miss S. C., (A).
Thompson, Mrs. David, Tokyo.
Van Horn, Rev. G. W., & W., (A).
Walser, Rev. T. D., & W., Tokyo.
Wells, Miss I. A., Yamaguchi.
West, Miss A. B., Tokyo.
Whitener, Rev. H. G., & W., Asahigawa, (A).
Winn, Rev. M. G., & W., Kanazawa.
Winn, Rev. T. C., D. D., Port Arthur.

32. Executive Committee of Foreign Missions of the Presbyterian Church in the United States, (South)

Atkinson, Miss M. J., Takamatsu.
Brady, Rev. J. H., & W., Suzuki.
Buchanan, Miss Elizabeth O., Gifu.
Buchanan, Rev. Wm. C., & W., Gifu.
Buchanan, Rev. W. Mc S., & W., Kobe.
Cummings, Rev. C. K., & W., Toyohashi.
Curd, Miss Lillian W., Tokushima.
Dowd, Miss Annie H., Kochi.
Erickson, Rev. S. K., & W., Takamatsu.
Fulton, Rev. C. Darby & W., Okazaki.
Fulton, Rev. S. P., & W., Kobe.
Hansell, Miss Sarah G., Nagoya.
Hassell, Rev. A. P., & W., Tokushima.
Hassell, Rev. J. W., & W., Marugame.
Kirtland, Miss Leila G., Nagoya.
Logan, Rev. C. A., & W., (A).
Lumpkin, Miss Estelle, Tokushima.
McAlpine, Rev. R. E., & W., (A).
McIllwaine, Rev. W. B., & W., Kochi.
Moore, Rev. J. W., & W., Susaki.
Munroe, Rev. H. H., & W., Kochi.
Myers, Rev. H. W., & W., Kobe.
Ostrom, Rev. H. G., & W., Tokushima.
Patton, Miss Annie V., Okazaki.
Patton, Miss Florence, Okazaki.
Smythe, Rev. L. C. & W., Nagoya.

30. Roman Catholic Church

Alvares, Prefet Apostolique, Tokushima.
Anchen, Rev. P., Hakodate.
Andrieu, Rev., Tokyo.
Aurientis, Rev. P., Vicar Gen., Kyoto.
Berlioz, Rt. Rev., Sendai.
Bertland, Rev. Fr., Kokura.
Biannic, Rev. Jean, Aomori.
Billing, Rev. L., (A).
Birraux, Rev. J., Ise.
Boehrer, Rev. J. F., Fukuoka.
Bois, Rev. J. F., Nagasaki.
Bois, Rev. F. L. J., Nagasaki.
Bonnet, Rev. F., (A).
Brenguir, Rev. L., Kumamoto.
Bouige, Rev. L. H., Kagoshima.
Bousequet, Rev. M. J., (A).
Breton, Rev. M. J., Nagasaki.
Cadilhac, Rev. H., Vicar Gen., Utsunomiya.
Caloin, Rev. E., (A).
Castanier, Rt. Rev. E., Osaka.
Cesca, Rev. Father, Niigata, (A).
Cesselin, Rev. C., Miyagi, (A).
Cesselin, Rev. G., (A).
Cettour, Rev. J., Yamaguchi.
Chabagne, Rev. J., (A).
Chambon, Rev. J. A., Hakodate.
Chapdelain, Rev. (A).
Charron, Rev. T., Himeji.
Cherel, Rev. J. M., Tokyo.
Cornier, Rev. A., (A).
Combaz, Rt. Rev. J. C., Nagasaki.
Corgier, Rev. F., (A).
Cotrel, Rev., Oita.
Dalidert, Rev., Shirakawa.
Daridon, Rev. H., Tottori.
Deflrenes, Rev. Jos., Fukushima.
Delahave, Rev., Shizuoka.
Demangelle, Rev. A. H., (A).
Deruy, Rev., (A).
Dossier, Rev. R., Morioka.
Drouart, de Fezey, Rev. F. L. Gotenba.

Drouet, Rev., Nagasaki.
Durand, Rev. J. E., Nagasaki.
Duthu, Rev. J. B., Okayama.
Evrard, Rev. F., Vicar Gen., Yokohama.
Fage, Rev. F., Kobe.
Flaujac, Rev., Tokyo.
Fressenon, Rev. M., Kagoshima.
Garnier, Rev. L. F., Nagasaki.
Geley, Rev., J. B., Wakayama.
Gettlemen Rev. U., Tokyo.
Giraudias, Rev., (A).
Gracy, L., Nagasaki.
Grinand, Rev. A., Kyoto.
Halbout, Rev. A., Kagoshima.
Hermann, Rev. Father, Toyama.
Hervé, Rev., (A.).
Heuzet, Rev. A. E., Nagasaki.
Hutt, Rev. Alfred, Hakodate, (A).
Jacquet, Rev. C., Vicar Gen., Sendai.
John, Rev. Father, Matsuyama.
Joly, Rev. E. C., Miyazaki.
Lafon, Rev. H., Fukushima.
Laisne, Rev. T., (A).
Langlais, Rev. J., (A).
Lebarbey, Rev., (A).
Lebel, Rev. E., Kumamoto, (A).
Lemarie, Rev. F. P. M., Kumamoto.
Lemoine, Rev. J. C., Yokohama.
Lissarrague, Rev., (A).
MacNeal Rev. M. J., S. J., Tokyo.
Marie, Rev. L. C., Hiroshima.
Marion, Rev. P. Fukushima.
Marmonier, Rev. P. C. H., Osaka.
Martin, Rev. R. C., Miyazaki.
Mathon, Rev. Remy, (A).
Matrat, Rev. J. F., Nagasaki.
Mayrand, Rev. P. A., Hachioji.
Milan, Rev. Father, Uwajima.
Mohr, Rev. Father, Yamagata.
Montagu, Rev. L. Sendai.
Noailles, Rev. Oliver, de., Yokohama.
Perrin, Rev. H., Kobe.
Pouget, Rev. A., Morioka.
Puissant, Rev. M., Osaka.
Raguet, Rev. E., Nagasaki.
Raoult, Rev. G. E., Kumamoto.
Reiners, Prefet Apostolique, Kanazawa.
Relave, Rev. T. L., Miyazu, Tango.
Rey. Rt. Rev. Archbishop, J. P., Tokyo.
Rey, Rev. A., Okayoma.
Reynaud, Rev. Jules, Sendai, (A).
Silhot, Rev. L. J., Osaka.
Steichen, Rev. Michel, Tokyo.
Thiry, Rev. F. T., Nagasaki.
Thomas, Rev. Father, Kochi.
Tulpin, Rev. E. A., Tokyo.
Vagner, Rev. A., Nara.
Veillon, Rev., Miyazaki.
Villion, Rev. A., Yamaguchi.
Walter, Mr. Tokyo.
Wassereau, Rev., Tokyo.

34. Reformed Churches of America

Ballagh, Rev. J. H., D. D., Nagoya, (A).
Booth, Rev. E. S., D. D., Yokohama.
Couch, Miss Sara M., Nagasaki.
Demarest, Miss May B., Tokyo.
Fleming, Miss Anna M., Nagasaki.
Hoekje, Rev. W. G., & W., Morioka.
Hoffsommer, Prof. W. E., Ph. D., & W., Tokyo.
Hospers, Miss Hendrine, E., Saga, (A).
Kuyper, Miss Jennie M., Yokohama, (A).
Kuyper, Rev. Hubert, Oita, (after fall 1919).
Lansing, Miss Harriett M., Fukuoka.
Moulton, Miss Julia, Yokohama.
Noordhoff, Miss Jeane, Shimonoseki, (after fall 1919).
Oltmans, Rev. A., D. D., & W., Tokyo.
Oltmans, Miss C. Janet, Yokohama.
Oltmans, Miss F. Evelyn, Shimonoseki.
Peeke, Rev. H. V. S., D. D., & W., Tokyo.
Pieters, Rev. Albertus, D. D., & W., Oita, (A).
Pieters, Miss Johana A., Shimonoseki.
Ruigh, Rev. D. C., & W., (A).
Ryder, Rev. S. W., & W., Kagoshima.
Shafer, Rev. L. J., & W., Nagasaki.
Stegeman, Rev. H. V. E., & W., Kurume.

Taylor, Miss Minnie, Nagasaki, (A.).
Van Bronkhorst, Rev. A., Saga.
Van Strien, Rev. David, & W., Kurume.
Walvoord, Mr. Anthony, & W., Nagasaki.
Winn, Miss M. Leila, Aomori.
Wyckoff, Mrs. M. N., Tokyo.

35. Board of Foreign Missions of the Reformed Church in the United States

Ankeney, Rev. Alfred, Yamagata.
Brick, Miss Ollie A., Sendai.
Faust, Rev. Allen K., Ph. D., & W., Sendai.
Gerhard, Miss Mary E., Sendai.
Gerhard, Mr. Paul L., & W., Sendai.
Guinther, Rev. Ezra H., & W., Yamagata.
Kriete, Rev. Carl D., & W., (A).
Lindsey, Miss Lola E., Sendai.
Lindsey, Miss Lydia A., Sendai.
Miller, Rev. Henry K. & W., Tokyo.
Moore, Rev. J. P., D. D., & W., Sendai.
Nicodemus, Mr. F. B., & W., Sendai.
Noss, Rev. Christopher, D. D., & W., Wakamatsu, Aizu.
Pifer, Miss B. Catherine, Tokyo.
Schaffner, Rev. Paul F. & W. Sendai.
Schneder, Rev. D. B., D. D., & W., Sendai.
Schneder, Miss Mary, Tokyo.
Seiple, Rev. Wm. G., Ph. D., & W., Sendai.
Seymour, Miss Elsie J., Sendai.
Singley, Rev. Dewees F., & W., Tokyo;
Stoudt, Mr. Oscar M., & W., Tokyo.
Vornholt, Miss Mary A., Tokyo.
Zaugg, Rev. Elmer H., Ph. D., & W., Sendai.

36. Russian Orthodox

Sergie, Archbishop, Tokyo.

37. Salvation Army

Beaumont, Lieut. Colonel John W. & W., Tokyo.
De Groot, Commissioner J. W., & W., Tokyo.
Pennick, Ensign Henry R., & W., Tokyo.
Smyth, Adjutant Annie I., Tokyo.
Wiberg, Lieut. Colonel S., & W., Tokyo.
Wilson, Major Thomas, & W., Tokyo.

38. Scandinavian Alliance Missions of North America

Anderson, Rev. Joel, & W., Tokyo,
Carlson, Rev. C. E., & W., Ito, Izu.
Peterson, Miss Albertina J., Chiba.

39. Southern Baptist Convention

Bouldin, Rev. G. W., & W., Kokura.
Clarke, Rev. W. H., & W., Kumamoto.
Dozier, Rev. C. K., & W., Fukuoka.
Fulghum, Miss S. F. Tokyo.
Medling, Rev. P. P., & W., Kagoshima.
Mills, Mr. E. O., & W., Nagasaki.
Ray, Rev. J. F., & W., Kure.
Rowe, Rev. J. H., & W., Fukuoka.
Williamson, Rev. N. F. Tokyo.
Willingham Mrs. C. T., (A).

40. Seventh Day Adventists

Anderson, Mr. A. N., & W., Tokyo.
Benson, Mr. H. F., & W., Wakamatsu, Aizu.
Burden, Mr. W. D., & W., (A).
Cole, Mr. A. B., & W., Tokyo.
Herboltzheimer, Mr. J. N., & W., (A).
Hoffman, Mr. B. P., & W., Tokyo.
Jacques, Mr. S. P., & W., Sapporo.
Johanson, Mr. J., & W., Tokyo.

Johanson, Mr. A. N., & W., Tokyo.
Stacey, Mr. H., & W., (A).
Webber, Mr. P. A., & W., Fukuoka.

41. Society of the Propagation of the Gospel

(A) South Tokyo Diocese

Bickersteth, Mrs. Edward, Tokyo.
Boutflower, Rt. Rev. C. H., D. D., (Bishop Cecil), Tokyo.
Boutflower, Miss M. M., Tokyo.
Boyd, Miss Helen, Tokyo (A).
Cholmondeley, Rev. L. B., Tokyo.
Chope, Miss D. M., Tokyo.
France, Rev. W. F., (A).
Gemmill, Rev. W. C., Tokyo.
Gonzales, Rev. Joseph, & W., Ogasawara (Bonin) Gunto.
Hogan, Miss F. M. F., Tokyo.
Kennion, Miss O., Yokohama.
Nevile, Miss C. G. L., (A).
Philipos, Miss E. G., Tokyo.
Pringle, Miss F. C., Zushi, Kanagawa Ken, (A).
Richards, Rev. W. A., & W., Hamamatsu.
Sharpe, Rev. A. L., & W., Numazu.
Shaw, Mrs. A. C., Tokyo.
Shaw, Rev. R. D. M., & W., Shizuoka.
Shepherd, Miss K. M., Chiba.
Simeon, Miss R. S., Numazu.
Somervell, Miss M. G., Numazu.
Stuart-Menteth, Miss L. F. Chiba.
Tanner, Miss L.-K., Tokyo.
Trott, Miss D. E., Tokyo.
Webb, Rev. A. E., Zushi, Kanagawa Ken.
Williams, Miss T. C., Tokyo, (A).
Woolley, Miss A. K., Tokyo.
Wright, Rev. A. S., Tokyo.

(B) Osaka Diocese

Bickers, Miss A. E., Kobe.
Case, Miss D. Kobe.
Foss, Rt. Rev. Hugh James, & W., Kobe.
Foxley, Rev. C., & W., Himeji.
France, Miss B., Kobe.
Gregson, Miss D., (A).
Holmes, Miss M., Kobe.
Hughes, Miss E. M., Kobe.
Kettlewell, Rev. F., & W., Kobe.
Parker, Miss A., Kobe.
Rowland, Miss E. M., Kobe.
Smith, Miss Agnes, Okayama.
Steele, Rev. H. T., & W., Okayama.
Voules, Miss J. E., (A).
Walker, Mr. F. B., & W., Kobe.
Weston, Rev. F., & W., Kobe.

42. Foreign Missionary Society of the United Brethren in Christ

Cosand, Rev. Joseph, Tokyo.
Hayes, Rev. W. H., & W., Tokyo.
Knipp, Rev. J. Edgar, & W., Kyoto.
Shiveley, Rev. B. F., & W., Kyoto.

43. Universalist General Convention

Ayres, Rev. Samuel G., D. D., & W., Tokyo.
Hathaway, Miss M. Agnes, (A).
Kirk, Miss Hazel I., Tokyo.
Lobdell, Rev. N. L., & W., Shizuoka.
Osborn, Miss Catharine M., Tokyo.

44. Woman's Union Missionary Society of America

Loomis, Miss Clara D., Yokohama.
Merriman, Miss Faith, Yokohama.
Pratt, Miss Susan A., Yokohama.
Tracy, Miss Mary E., Yokohama.

45. Yotsuya Mission

Cunningham, Rev. W. D., & W., Tokyo.
Messenger, Rev. J. F., & W., Tokyo.

46. Young Men's Christian Association

American International Committee

Brown, Mr. F. H., & W., (A).

Converse, Mr. G. C., & W., Tokyo.
Davis, Mr. J. M., & W., (A).
Durgin, Mr. R. L., & W., Tokyo.
Fisher, Mr. G. M., & W., Tokyo, (A).
Gleason, Mr. George, & W., (A).
Grafton, Mr. H. H., & W., Kyoto.
Jorgensen, Mr. A., & W., Tokyo.
McLennan, Mr. D., Tokyo.
Phelps, Mr. G. S., & W., Yokohama.
Ryan, Mr. W. S., & W., Tokyo.
Sneyd, Mr. H. S., & W., Yokohama.
Stewart, Mr. W. R., & W. Tokyo.
Stier, Mr. W. R. F., & W. Tokyo.
Swan, Mr. G. D., & W., Kobe.
Trueman, Mr. G. E., & W., Nagoya.

47. Government School English Teachers Affiliated with Y. M. C. A.

Bridgman, Mr. R. P., Osaka.
Collins, Mr. H., Hiroshima.
Copp, Mr. C. W., Hakodate.
Emery, Mr. L. B., Nagasaki.
Grant, Mr. J. P., Shimonoseki.
McKinnon, Mr. D. B., & W., Otaru.
Pollock, Mr. C. Kobe.
Shaw, Mr. Glenn, & W., Yamaguchi.
Thompson, Mr. J. W., & W., Osaka.
Walker, Mr. Owen, & W., Kanazawa.

48. (A) Foreign Department of the National Board of the Young Women's Christian Association of the United States of America

Allchin, Miss Agnes, Yokohama.
Baker, Miss Mary, Yokohama.
Chambers, Miss Lillian, Kyoto.
Crawford, Miss Inez, Kyoto.
Dunning, Miss Elizabeth, Tokyo.
Gunter, Miss Mamie E., Tokyo.
Hard, Miss Clara Taylor, Osaka.
Matthew, Miss Margaret L. Tokyo.
Nixon, Miss Esther L., Kobe, (Mrs. Dixon).
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Oita, Oita Ken.

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Pieters, Rev. Albertus, & W., R. C. A. (A).
Worth, Miss Ida M., M. E. S. (A).

Okazaki, Aichi Ken.

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Patton, Miss F. D., P. S.

Okayama, Okayama Ken.

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Omiya, Saitama Ken.

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Omuta, Fukuoka Ken.

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Onomichi, Hiroshima Ken.

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Osaka,

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Hail, Rev. A. D., D. D., P. N.
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Hard, Miss Clara T., Y. W. C. A. U. S.
Hepner, Rev. C. W. & W., L.C.A.
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Daridon, Rev. H., R. C.

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Murray, Rev. D. A., D. D., & W., P. N.

Tsuyama, Okayama Ken.

White, Rev. S. S. (& W. A.) A. B. C. F. M.

Ueda, Nagano Ken.

Drake, Miss Katherine I., M. C. C.
Hurd, Miss Helen R., M. C. C.

Urakami, Nagasaki Ken.

Raguet, Rev. E., R. C.

Utsunomiya, Tochigi Ken.

Cadilhac, Rev. H., Vicar Gen'l., R. C.
Fry, Rev. E. C., & W., C. C.
Mann, Miss Irene P., P. E.

Uwajima, Ehime Ken.

Callahan, Rev. W. J., & W., M. E. S.
Milan, Rev. Father, R. C.

Wakamatsu, Fukushima Ken.

Benson, Mr. H. F. & W., S. D. A.
McKim, Rev. J. Cole, & W., P. E.
Noss, Rev. C., D. D., & W., R. C. U. S,

Wakayama, Wakayama Ken.

Geley, Rev. J. B., R. C.
Hail, Rev. J. B., D. D., & W., P. N.
Lloyd, Rev. J. H., & W., P. E.
Ransom, Miss Mary H., P. N.
Winn, Rev. Merle C., & W., P. N.

Yamada, Mie Ken.

Riker, Miss Jessie, P. N.

Yamagata, Yamagata Ken.

Guinther Rev. E. H., & W., R. C. U. S.
Mead, Miss Bessie, P. E.
Mohr, Rev. Father, R. C.

Yamaguchi, Yamaguchi Ken.

Cettour, Rev. J., R. C.
Mount, Mr. Lloyd, Y. M. C. A. T.
Sanders, Mr. T. H. & W. Ind.
Shaw Mr. Glenn, & W., Y. M. C. A. T.
Wells, Miss Lillian A., P. N.

Yatsushiro, Kumamoto Ken.

Lemarie, Rev. F. P. M., R. C.

Yokkaichi, Mie Ken.

Morgan, Miss A. E., P. N.

Yokohama, Kanagawa Ken.

Allchin, Miss Agnes, Y. W. C. A. U. S.,
Ankeney, Rev. Alfred, R. C. U. S.
Austen, Rev. W. T., & W., C. E.
Baker, Miss Mary, Y. W. C. A. U. S.
Baucus, Miss Georgiana, M.E.F.B.
Booth, Rev. E. S., R. C. A.
Converse, Miss C. A., A. B. F.
Coot, Mr. Leonard, A. G.
Dickinson, Miss Emma E., M. E. F. B.
Draper, Rev. G. F., S. T. D., & W., M. E. F. B.
Draper, Miss Marion R., M. E. F. B.
Evrard, Rev. F., Vicar Gen., R. C.
Fisher, Mr. R. H. & W., A. B. F.
Fisher, Rev. C. H. D., & W., A. B. F. (retired).
Forester, Rev. and Hon. O. St. M., & W., C. E.
Gressitt, Mr. J. F., & W., A. B. F.

Haven, Miss Marguerite, A. B. F.
Herboltzheimer, Mr. J. N. & W., S. D. A. (A).
Hodges, Miss Olive I., M. P. W.
Kuyper, Miss Jennie M., R. C. A.
Layman, Rev. L. D. D., & W., M. P.
Lee, Miss Edna, M. E. F. B. (A).
Lemoine, Rev. J. C., R. C.
Loomis, Miss Clara D., W. U.
Loomis, Rev. H., D. D., & W., B. S.
Martin, Rev. Wm., & W., Ind.
Merriman, Miss Faith, W. U.
Moore, Rev. B. S., & W., A. G., (A).
Moulton, Miss Julia, R. C. A.
Munroe, Miss Helen, A. B. F.
Noailles, Rev. Olivier de, R. C.
Oltmans, Miss C. J., R. C. A.
Phelps, Mr. G. S. & W., Y. M. C. A. A.
Pratt, Miss S. A., W. U.
Schlegelmilch, Miss Donna, M. P. W.
Slate, Miss Anna B., M. E. F. B.
Smelser, Mr. F. L., & W., H. F. M. (A).
Sneyd, Mr. H. S., & W., Y. M. C. A. A.
Tracy, Miss Mary E., W. U.
Watson, Miss Rebecca J., M. E. F. B.
Whitney, Mr. J. P.

Yokote, Akita Ken.

Smyser, Rev. M. M., & W., Ind.

Yonago, Tottori Ken.

Mann, Rev. J. C., & W., C. M. S.
Peto, Mr. H., C. M. S. (A).

KOREA MISSIONARY DIRECTORY

June 1919

COMPILED BY GERALD BONWICK, SEOUL

LIST OF MISSIONS AND KINDRED SOCIETIES

With names of Secretaries on Field

Au. P.— Presbyterian Church in Australia (Victoria) Rev. D. M. Lyall.

B. F. B. S.— British & Foreign Bible Society, Mr. Hugh Miller.

C. P.— Canadian Presbyterian Church, Rev. W. Scott.

E. C. M.— English Church Mission (S. P. G.), Rev. H. J. Drake.

K.R.B.T.S.— Korean Religious Book & Tract Society, Mr. G. Bonwick.

M. E. F. B.— Methodist Episcopal Church, Rev. D. A. Bunker.

M. E. S.— Methodist Episcopal Church, South, Rev. J. W. Hitch.

O. M. S.— Oriental Missionary Society, Rev. J. Thomas.

P. N.— Presbyterian Church in U. S. A., Rev. N. C. Whittemore.

P. S.— Presbyterian Church in U. S., (South) Rev. D. J. Cumming

S. A.— Salvation Army, Brigadier W. J. Richards.

S. D. A.— Seventh Day Adventist, Mr. L. I. Bowers.

Y.M.C.A.A.— Young Men's Christian Association, Mr. F. M. Brockman.

ABBREVIATIONS.

(A) Absent from the Field.

(W. S.) On War Service.

ALPHABETICAL LIST

A

Adams, Rev. J. E., D. D., & W., 1894, P. N., Taiku. (A)
Akerholm, Ensign E., & W., 1914,, S. A., Songdo.
Alexander, Miss M. L., 1911, Au. P., Tongyeng.
Allen, Rev. A. W., 1913, Au. P., Chinju.
Amendt, Rev. C. C., & W., 1919, M. E. F. B., Kongju.
Anderson, A. G., M. D., & W., 1911, M. E. F. B., Wonju.
Anderson, Rev. E. W., M. D., & W., 1914, M. E. S., Seoul.
Anderson, Miss H. W., 1918, P. N., Pyeng Yang.
Anderson, Rev. L. P., & W., 1914, M. E. S., Songdo.
Anderson, Miss N., 1912, M. E. F. B., Seoul. (A)
Anderson, Rev. W. J., & W., 1917, P. N., Andong.
Appenzeller, Miss A. R., 1915, M. E. F. B., Seoul.
Appenzeller, Rev. H. D., & W., 1917, M. E. F. B., Chemulpo.
Appenzeller, Miss M. E., 1917, M. E. F. B., Seoul.
Arnold, Rev. E. H., 1915, E. C. M., Seoul.
Austin, Miss L., 1912, P. S., Chunju. (A)
Avison, O. R., M. D., & W., 1893, P. N., Seoul.

B

Bair, Miss B. R., 1913, M. E. F. B., Haiju. (A)
Baird, Rev. W. M., D. D., & W., 1890, P. N., Pyengyang.
Barbara, Lay Sister, 1911, E. C. M., Suwon.
Barker, Rev. A. H., & W., 1911, C. P., Hoiryung.
Barlow, Miss J., 1912, M. E. F. B., Haiju.
Barnhart, Mr. B. P., & W., 1916, Y. M. C. A. A., Seoul.
Battles, Miss D. M., 1915, M. E. F. B., Haiju.
Becker, Rev. A. L., & W., 1903, M. E. F. B., Seoul. (A)
Beiler, Miss M., 1910, M. E. F. B., Seoul.
Bekins, Miss E. B., 1915, P. N., Taiku. (A)
Bell, Rev. E., D. D., 1896, P. S., Kwangju. (A)
Bergman, Miss G. O., 1915, P. N., Taiku.
Bernheisel, Rev. C. F., & W., 1900, P. N., Pyengyang.
Bernstein, Captain A. & W., 1915, S. A. Taiku.
Best, Miss M., 1897, P. N., Pyengyang.
Biggar, Miss M. L., 1910, Soonchun, (A)
Bigger, J. D., M. D., & W., 1911, P. N., Kangkei.
Billings, Rev. B. W., & W., 1908, M. E. F. B., Seoul.
Blair, Rev. H. E., & W., 1904, P. N., Taiku.
Blair, Rev. W. N., & W., 1901, P. N., Pyengyang. (A)
Bligh, Miss H. A., 1917, C. P., Seoul. (A)
Bonwick, Mr. G., & W., 1908, K. R. B. T. S., Seoul.
Bowers, Mr. L. I., & W., 1917, S. D. A., Seoul.
Brannan, Rev. L. C., & W., 1910, M. E. S., Wonsan.

Bridle, Bev. G. A., 1897, E. C. M., Suwon.
Brockman, Mr. F. M., & W., 1905, Y. M. C. A. A., Seoul.
Brownlee, Miss C., 1913, M. E. F. B., Seoul. (A)
Bruen, Rev. H. M., & W., 1899, Taiku.
Buckland, Miss S., 1908, P. S., Chunju.
Buie, Miss H., 1909, M. E. S., Wonsan.
Bull, Rev. W. F., & W., 1899, P. S., Kunsan.
Bunker, Rev. D. A., & W., 1885, M. E. F. B., Seoul.
Burdick, Rev. G. M., 1903, M. E. F. B., Yengbyen.
Butterfield, Pastor C. L., & W., 1908, S. D. A., Seoul.
Butts, Miss A. M., 1907, P. N., Pyengyang.

C

Cable, Rev. E. M., D. D., & W., 1899, M. E. F. B., Seoul.
Campbell, Rev. A., & W., 1916, P. N., Kangkei.
Campbell, Miss A. M., 1911, Au. P., Chinju.
Campbell, Mr. E. L., & W., 1913, P. N. Syenchun.
Campbell, Mrs. J. P., 1897, M. E. S., Seoul. (A)
Cass, Miss G. A., 1916, C. P., Yongjung.
Cecil, Sister, 1907, E. C. M., Seoul.
Chaffin, Mrs. A., 1913, M. E. F. B., Seoul. (A)
Chambers, Rev. C., 1912, E. C. M., Seoul. (A)
Church, Miss M. E., 1915, M. E. F. B., Seoul.
Clark, Rev. C. A., D. D., & W., 1902, P. N., Seoul.
Clark, Rev. W. M., & W., 1909, P. S., Chunju.
Clerke, Miss F. L., 1910, Au. P., Chinju.
Coen, Rev. R. C., & W., 1918, P. N., Seoul.
Coit, Rev. R. T., & W., 1909, P. S., Soonchun.
Collyer, Rev. C. T., & W., 1897, M. E. S., Wonsan, (W. S.).
Colton, Miss S. A., 1911, P. S., Chunju.
Constance Irene, Sister, 1908, E. C. M. Seoul. (A)
Cook, Rev. W. T., & W., 1908, P. N., Mukden.
Cooper, Rev. A. C., 1908, E. C. M., Chonan, (W. S.)
Cooper, Miss K., 1908, M. E. S., Wonsan.
Covington, Miss H., 1917, P. N., Syenchun.
Cram, Rev. W. G., & W., 1902, M. E. S., Songdo. (A)
Crane, Rev. J. C., & W., 1913, P. S., Soonchun. (A)
Crothers, Rev. J. Y., & W., 1909, P. N., Andong. (A)
Cumming, Rev. D. J., 1918, P. S., Kwangju.
Cunningham, Rev. F. W., & W., 1913, Au. P., Chinju. (A)
Cutler, Miss M. M., M. D., 1892, M. E. F. B., Pyengyang.

D

Davies, Miss E. J., M. D., 1918, Au. P., Chinju.
Davies, Miss M. S., 1910, Au. P., Fusanchin.
Deal, Rev. C. H., & W., 1910, M. E. S., Songdo. (A)
Dean, Miss L., 1916, P. N., Seoul.
De Camp, Rev. A. F., & W., 1910, P. N., Seoul.
Deming, Rev. C. S., S. T. D., & W., 1905, M. E. F. B., Seoul. (A)
Dillingham, Miss G. L., 1911, M. E. S., Pyengyang.
Dodson, Miss M. L., 1912, P. S., Kwangju. (A)

Dodson, Rev. S. K., 1912, P. S., Kwangju. (A)
Doriss, Miss A. S., 1908, P. N., Pyengyang.
Drake, Rev. H. J., 1897, E. C. M., Seoul.
Dupuy, Miss L., 1912, P. S., Kunsan. (A)
Dysart, Miss J., 1907, P. S., Kunsan.

E

Ebery, Miss E. M., 1914, Au. P., Kuchang. (A)
Edgerton, Miss F., 1918, P. N., Chungju.
Edith Helena, Sister, 1907, E. C. M., Seoul.
Edwards, Miss L., 1909, M. E. S., Songdo.
Engel, Rev. G., & W., 1900, Au. P., Fusanchin.
English, Miss M., 1918, Pyengyang.
Erdman, Rev. W. C., & W., 1906, P. N., Taiku.
Eriksson, Captain (Miss) I., 1914, S. A., Seoul.
Erwin, Miss C., 1905, M. E. S., Choonchun. (A)
Esteb, Miss K. M., 1915, P. N., Seoul.
Estey, Miss E. M., 1900, M. E. F. B., Yengbyen.
Eversole, Rev. F. M., & W., 1912, P. S., Chunju.

F

Few, Miss C. L., 1914, P. N., Kangkei. (A)
Fingland, Miss M., 1918, C. P., Hoiryung.
Fletcher, A. G., M. D., & W., 1909, P. N., Taiku. (A)
Follwell, E. D., M. D., & W., 1895, M. E. F. B., Pyengyang. (A)
Foote, Rev. W. R., & W., 1898, C. P., Yongjung.
Fraser, Rev. E. J. O., & W., 1914, C. P., Wonsan.
French, Colonel G., & W., 1916, S. A., Seoul.
Frey, Miss L. E., 1893, M. E. F. B., Seoul. (A)

G

Gale, Rev. J. S., D. D., & W., 1892, P. N., Seoul. (A)
Gay, Adjutant H. J., & W., 1910, S. A., Yoo Koo.
Genso, Mr. J. F., & W., 1908, P. N., Seoul.
Gerdine, Rev. J. L., & W., 1902, M. E. S., Seoul.
Gillis, Mr. A. W., & W., 1914, P. N., Pyengyang.
Gittins, Miss A., 1917, Pyengyang.
Graham, Miss A., 1913, M. E. S., Songdo. (A)
Graham, Miss E. I., 1907, P. S., Kwangju.
Gray, Miss E., 1916, M. E. S., Seoul.
Gregg, Mr. G. A., 1906, Y. M. C. A., Seoul.
Greer, Miss A. L., 1912, P. S., Soonchun. (A)
Grierson, Rev. R., M. D., & W., 1898, C. P., Songjin. (A)
Grimes, Miss E. B., 1919, P. N., Taiku.
Grosjean, Miss V. C., 1907, E. C. M., Taiku.
Grove, Rev. P. L., & W., 1911, M. E. F. B., Haiju. (A)

H

Haenig, Miss H. A., 1910, M. E. F. B., Seoul. (A)

Hall, Mrs. R. S., M. D., 1890, M. E. F. B., Seoul. (A)
Hankins, Miss I., 1911, M. E. S., Songdo.
Hanson, Miss M. L., 1918, P. N., Andong.
Hardie, Miss E., 1913, M. E. S., Seoul. (A)
Hardie, Rev. R. A., M. D., & W., M. E. S., Seoul. (A)
Harrington, Miss S. R., 1918, M. E. F. B., Seoul.
Harris, Miss G., 1910, M. E. S., Songdo. (A)
Harrison, Rev. W. B., & W., 1896, P. S. Kunsan.
Hartness, Miss M., 1918, P. N., Seoul.
Harvey, Mrs. A. S., 1917, Syenchun.
Havenstein, Ensign (Miss) H., 1914, S. A., Yoo Koo.
Haynes, Miss E. I., 1906, M. E. F. B., Pyengyang. (A)
Hayes, Miss L. B., 1918, Syenchun.
Helstrom, Miss H., 1909, P. N., Syenchun.
Henderson, Rev. H. H., & W., 1918, P. N., Taiku.
Heslop, Rev. W., & W., 1916, O. M. S., Seoul. (A)
Hess, Miss M., 1913, M. E. F. B., Chemulpo. (A)
Hewlett, Rev. G. E., 1909, E. C. M., Kanghwa.
Hill, Adjutant A. W., & W., 1910, S. A., Seoul.
Hill, Rev. H. J., & W., 1917, P. N., Seoul.
Hill, L. P., M. D., & W., 1917, M. E. S., Choonchun.
Hillman, Miss M. R., 1900, M. E. F. B., Chemulpo. (A)
Hirst, J. W., M. D., & W., 1904, P. N., Seoul.
Hitch, Rev. J. W., & W., 1907, M. E. S. Seoul.
Hobbs, Mr. T., & W., 1910, B. F. B. S., Seoul.
Hocking, Miss D., 1916, Au. P., Fusanchin.
Hodges, Rev. C. H. N., 1911, E. C. M., Kanghwa. (W. S.)
Hoffman, Rev. C. S., & W., 1910, P. N., Kangkei. (A)
Holdcroft, Rev. J. G., & W., 1909, P. N., Pyengyang.
Hulbert, Miss J. C., 1914, M. E. F. B., Seoul.
Hopkins, Miss S., 1916, Hamheung.
Hunt, Rev. C., 1915, E. C. M., Seoul.
Hunt, Rev. W. B., & W., 1897, P. N., Chairyung.

I

Ingerson, Miss V. F., 1916, P. N., Syenchun.
Isabel, Sister, 1901, E. C. M., Seoul.

J

Jack, Rev. M., & W., 1917, C. P., Seoul.
Jackson, Miss C. U., 1911, M. E. S., Choonchun.

K

Kagin, Rev. Edwin, & W., 1907, P. N., Chungju.
Kelly, Rev. J. T. & W., 1912, Au. P., Kuchang. (A)
Kerr, Rev. W. C., & W., P. N., Chairyung.
Kestler, Miss E. E., 1905, P. S., Chunju. (A)
Kirk, Miss J. H., 1913, C. P., Hamheung. (A)
Klose, Mr. J. C., & W., 1918, S. D. A., Kyengsan.
Knox, Rev. R., & W., 1907, P. S., Kwangju.

Koons, Rev. E. W., & W., 1903, P. N., Seoul.

L

Laing, Miss C. J., 1913, Au. P., Chinju. (A)
Lampe, Rev. H. W., D. D., & W., 1908, P. N., Syenchun.
Lassen, Mr. L., 1913, O. M. S., Seoul.
Lathrop, Miss L. O., 1912, P. S., Kunsan.
Laurence, Rev. G., 1915, E. C. M., Paikchun. (W. S.)
Laws, A. F., M. D., & W., 1897, E. C. M., Chinchun.
Leadingham, R. S., M. D., & W., 1912, P. S., Mokpo. (A)
Lee, Pastor H. M., & W., 1917, S. D. A., Soonan.
Lewis, Miss E. A., 1891, Seoul.
Lewis, Miss M. L., 1910, P. N., Seoul. (A)
Lindquist, Captain (Miss) E., 1914, S. A., Seoul.
Linton, Mr. W. A., 1912, P. S., Kunsan.
Logan, Mrs J. V., 1909, P. N., Chungju.
Lord, Ensign H. A., & W., 1910, S. A., Chunju.
Lowder, Miss R., 1916, M. E. S., Songdo.
Lucas, Rev. A. E., & W., 1915, Y. M. C. A. A., Seoul.
Ludlow, A. I., M. D., & W., 1911, P. N., Seoul.
Lyall, Rev. D. M., & W., 1909, Au. P., Kyumasan.

M

Maas, Miss L., 1918, Taiku.
Macrae, Rev. F. J. L., & W., 1910, Au. P., Kyumasan. (A)
Mansfield, T. D., M. D., & W., 1910, C. P., Wonsan. (W. S.)
Marker, Miss J., 1905, M. E. F. B., Seoul.
Martin, S. H., M. D., & W., 1915, C. P., Yongjung.
Martin, Miss J. A., 1908, P. S., Mokpo. (A)
Matthews, Miss E. B., 1915, P. S., Kwangju.
McCague, Miss J. E., 1918, Au. P., Fusanchin.
McCallie, Rev. H. D., & W., 1907, P. S., Mokpo.
McCune, Rev. G. S., D. D., & W., 1905, P. N., Syenchun.
McCune, Miss K., 1908, P. N., Chairyung.
McCully, Miss E. A., 1909, C. P., Wonsan.
McCully, Miss L. H., 1900, C. P., Wonsan.
McCutchen, Rev. L. O., & W., 1902, P. S., Chunju.
McDonald, Rev. D. A., & W., 1912, C. P., Hoiryung. (A)
McDonald, Rev. D. W., & W., 1914, C. P., Hamheung.
McEachern, Miss E., 1913, C. P., Hamheung.
McEachern, Rev. J., 1912, P. S., Kunsan. (A).
McFarland, Rev. E. F., & W., 1904, P. N., Taiku.
McKee, Miss A. M., 1909, P. N., Chairyung.
McKenzie, Rev. J. N., & W., 1910, Au. P., Fusanchin.
McKinnon, Miss M. J., 1915, C. P., Yongjung.
McLaren, Rev. C. I., M. D., 1911, Au. P., Chinju. (W. S.)
McLellan, Miss E. A., 1913, C. P., Hoiryung.
McMillan, Miss K., M. D., 1901, C. P., Hamheung.
McMurphy, Miss A., 1912, P. S., Mokpo. (A)
McMurrie, Mr. R., 1907, P. N., Pyengyang.
McPhee, Miss I., 1911, Au. P., Kyumasan. (A)

McRae, Rev. D. M., & W., 1898 C. P., Hamheung.
Menzies, Miss B., 1891, Au. P., Fusanchin.
Miller, Miss E., 1918, M. E. F. B., Chemulpo.
Miller, Rev. E. H., & W., 1901, P. N., Seoul.
Miller, Rev. F. S., & W., 1892, P. N. Chungju.
Miller, Mr. H., & W., 1899, B. F. B. S., Seoul.
Miller, Miss L. A., 1901, M. E. F. B., Chemulpo.
Mingledorff, Rev. O. C., & W., 1919, M. E. S., Choonchun.
Moffett, Rev. S. A., D. D., & W., 1889, P. N., Pyengyang.
Moore, Miss E. S., 1892, Au. P., Tongyeng. (A)
Moore Rev. J. Z., D. D., & W., 1903, M. E. F. B. Pyengyang.
Morris, Rev. C. D., & W., 1900, M. E. F. B., Wonju.
Mowry, Rev. E. M., & W., 1909, P. N., Pyengyang.
Myers, Miss M. D., 1906, M. E. S., Seoul. (A)

N

Napier, Miss G., 1912, Au. P., Kyumasan.
Newland, Rev. L. T., & W., 1911, P. S., Kwangju. (A)
Nichols, Miss L. E., 1906, M. E. S., Songdo.
Nisbet, Rev. J. S., D. D., & W., P. S., Mokpo.
Noble, Rev. W. A., Ph. D., & W., 1892, M. E. F. B., Seoul.
Nora, Sister, 1892, E. C. M., Suwon.
Norton, Rev. A. H., M. D., & W., M. E. F. B., Haiju.
Noyes, Miss A. D., 1909, M. E. S., Wonsan. (A)

O

Oberg, Pastor H. A., & W., 1910, S. D. A., Kyengsan. (A)
Oliver, Miss B., 1912, M. E. S., Choonchun.
Olsson, Ensign (Miss) V., 1911, S. A., Seoul.
Overman, Miss L. B., 1917, M. E. F. B., Chemulpo.
Owen, Mrs. G. W., M. D., 1900, P. S., Kwangju. (A)
Owens, Mr. H. T., & W., 1918, P. N., Seoul.

P

Palethorpe, Miss E. M., 1916, C. P., Yongjung.
Palmer, Adjutant G., & W., 1913, S. A., Seoul.
Parker, Mr. W. P., & W., 1912, P. S., Pyengyang.
Patterson, J. B., M. D., & W., 1910, P. S., Kunsan.
Pearce, Miss A., 1914, M. E. S., Songdo. (A)
Phillips, Rev. C. L., & W., 1910, Pyengyang.
Pieters, Rev. A. A., & W., 1895, P. N., Chairyung.
Pollard, Miss H. E., 1911, P. N., Taiku. (A)
Preston, Rev. J. F., & W., 1903, P. S., Soonchun. (A)
Proctor, Rev. S. J., & W., 1913, C. P., Songjin.
Pye, Miss O. F., 1911, M. E. F. B., Seoul.

R

Randall, Miss P. G., 1918, M. E. S., Seoul.
Rehrer, Miss J. M., 1917, P. N., Kangkei.

Reid, W. T., M. D., & W., M. E. S., Songdo.
Reiner, Miss E. M., 1916, P. N., Chungju.
Reiner, Mr. O. R., & W., 1908, P. N., Pyengyang.
Reynolds, Mr. B., 1918, P. S., Kunsan.
Reynolds, Rev. W. D., D. D., & W., 1892, P. S., Chunju.
Rhodes, Rev. H. A., & W., 1908, P. N., Seoul.
Richards, Brigadier W. J., & W., 1918, S. A., Seoul.
Robb, Rev. A. F., & W., 1901, G. P., Wonsan.
Robb, Miss J. B., 1903, C. P., Hamheung. (A)
Robbing, Miss H. P., 1902, M. E. F. B., Pyengyang.
Roberts, Miss E., 1917, M. E. F. B., Seoul. (A)
Roberts, Rev. S. L., & W., 1907, P. N., Syenchun.
Robertson, M. O., D. D., & W., 1915, P. S., Chunju.
Rogers, J. M., M. D., & W., 1917, P. S., Soonchun.
Rogers, Miss M. M., 1909, C. P., Songjin.
Rosalie, Sister, 1892, E. C. M., Seoul.
Ross, Rev. A. R., & W., 1907, C. P., Songjin.
Ross, Rev. Cyril, Ph. D., & W., 1897, P. N., Syenchun.
Ross, J. B., M. D., & W., 1901, M. E. S., Wonsan.
Russell, R., M., & W., 1908, S. D. A., Soonan.

S

Salisbury, Ensign H. J., & W., 1913, S. A. Yung Dong.
Salling, Ensign, (Miss) M., 1914, S. A., Seoul.
Salmon, Miss B. C., 1915, M. E. F. B., Pyengyang.
Samuel, Miss J., 1902, P. N., Syenchun. (A)
Scharffenberg, Miss M. T., 1906, S. D. A. Seoul (A)
Scheifley, W. J., D. D. S., & W., 1915, P. N., Seoul.
Schofield, F. W., M. D., & W., 1916, C. P., Seoul.
Scholes, Miss N. R., 1907, Au. P., Chinju. (A)
Scott, Miss H. M., 1908, S. D. A., Seoul. (A)
Scott, Miss S. M., 1916, Au. P., Kyumasan.
Scott, Rev. W., & W., 1914, C. P., Yongjung.
Sharp, Rev. C. E., D. D., & W., 19000, P. N., Chairyung
Sharp, Mrs. R. A., 1900, M. E. F. B., Kongju.
Sharrocks, A. M., M. D., & W., 1899, P. N., Syenchun.
Shepping, Miss E. J., 1912, P. S., Seoul.
Shields, Miss E. L., 1899, P. N., Seoul.
Simpson, Rev. J. B., 1914, E. C. M., Seoul. (W. S.).
Skinner, Miss A. G. M., 1914, Au. P., Kyumasan.
Smith, Miss B. A., 1910, M. E. S., Seoul.
Smith, Rev. F. H., & W., 1905, M. E. F. B., Seoul.
Smith, R. K., M. D., & W., 1911, P. N., Andong.
Smith, Rev. S. T., 1912, E. C. M., Kanghwa.
Smith Pastor, W. R. & W., 1905, S. D. A., Soonan.
Snavely, Miss G., 1906, M. E. F. B., Wonju.
Snook, Miss V. L., 1900, P. N., Pyengyang.
Soltau, Rev. T. S., & W., 1914, P. N., Mukden.
Stevens, Miss B. L., 1911, P. N., Syenchun.
Stewart, Mrs. M. S., M. D., 1911, M. E. F. B., Seoul.
Stokes, Rev. M. B., & W., 1907, M. E. S., Choonchun.
Swallen, Miss G. E., 1918, P. N., Pyengyang.

Swallen, Rev. W., L., D. D., & W., 1892, P. N., Pyengyang.
Swearer, Mrs. M., 1906, M. E. F. B., Kongju.
Swinehart, Mr. M. L., & W., 1911, P. S., Kwangju. (A)
Switzer, Miss M., 1911, P. N., Taiku. (A)
Sylvester, Ensign, C., & W., 1910, S. A., Seoul.
Talmage, Rev. J. V. N., & W., 1910, P. S., Kwangju.
Tate, Rev. L. B., & W., & W., 1892, P. S., Chunju.
Tate, Miss M. S., 1892, P. S., Chunju.
Taylor, Rev. C., & W., 1907, M. E. F. B., Kongju.
Taylor, Rev. J. O. J., & W., 1918, M. E. S., Choonchun.
Taylor, Rev. W., M. D., & W., 1913, Au. P., Tongyeng.
Thomas, Rev. F. J., & W., 1915, Au. P., Kuchang.
Thomas, Rev. J., & W., 1910, O. M. S., Seoul.
Thomas, Mrs. J. C., 1918, P. N., Pyengyang.
Thomas, Miss M., 1916, C. P., Wonsan.
Tinsley, Miss H., 1911, M. E. S., Seoul.
Tipton, S. P., M. D., & W., 1914, P. N., Chungju.
Toms, Rev. J. U. S., & W., 1908, Seoul.
Trissel, Miss M. V., 1914, M. E. F. B., Pyengyang.
Trollope, Rt. Rev. Bishop M. N., D. D., 1891, E. C. M., Seoul. (A)
Tucker, Miss B., 1911, M. E. S., Seoul.
Turner, Rev. V. R., & W., 1912, M. E. S., Songdo. (A)
Tuttle, Miss O. M., 1908, M. E. F. B., Seoul.

U

Underwood, Mrs. H. G., M. D., 1887, P. N., Seoul.
Underwood, Mr. H. H., & W., 1912, P. N., Seoul.
Urquhart, Pastor E. J., & W., 1916, S. D. A., Seoul.

V

Van Buskirk, Rev. J. D., M. D., & W., 1908, M. E. F. B., Seoul.
Van Fleet, Miss E. M., 1918, M. E. F. B., Seoul.
Vesey, Rev. F. G., & W., 1908, M. E. S., Seoul.

W

Wachs, Rev. V. H., & W., 1911, M. E. F. B., Yengbyen. (A)
Wagner, Miss E., 1904, M. E. S., Songdo.
Walter, Miss A. J., 1911, M. E. F. B., Seoul.
Wangerin, Mrs. T., 1913, S. D. A., Seoul.
Ward, Commandant (Miss) E., 1908, S. A., Seoul.
Wasson, Rev. A. W., & W., 1905, M. E. S., Songdo.
Watson, Rev. R. D., & W., 1910, Au. P., Tongyeng.
Weems, Rev. C. N., & W., 1909, M. E. S., Songdo.
Welbon, Rev. A. G., & W., 1900, P. N., Pyengyang. (A)
Welch, Rev. Bishop H., D. D., L. L. D., & W., 1916. M. E. F. B., Seoul.
Westling, Ensign F., & W., 1914, S. A., Haiju.
Whitelaw, Miss J., 1919, C. P., Seoul.
Whiting, Rev. H. C., M. D., 1913, P. N., Chairyung.
Whittemore, Rev. N. C., & W., 1896, P. N., Syenchun.

Williams, Rev. F. E. C., & W., & W., 1906, M. E. F. B., Kongju.
Wilson, Rev. F., 1905, E. C. M., Paikchun.
Wilson, R. M., M. D., & W., 1908, Kwangju.
Winn, Miss E. A., 1912, P. S., Chunju. (A)
Winn, Rev. G. H., & W., 1908, P. N., Taiku.
Winn, Rev. R. E., & W., 1909, P. N., Andong.
Winn, Rev. S. D., & W., 1912, P. S., Chunju.
Withers, Miss M., 1918, Au. P., Kuchang.
Wood, Miss L., 1914, M. E. F. B., Seoul. (A)
Woods, Mr. H., 1918, Ø. M. S., Seoul.
Wright, Rev. A. C., & W., 1912, Fusanchin. (A)

Y

Young, Rev. L. L., 1906, C. P., Hamheung. (A)

LIST BY MISSIONS

British & Foreign Bible Society

Hobbs, Mr. T., & W., Seoul, Subagent.
Miller, Mr. H., & W., Seoul, Secretary.

Mission of the Canadian Presbyterian Church

Barker, Rev. A. H., & W., Hoiryung. Evan.
Bligh, Miss H. A., Seoul. Educ. (A)
Cass, Miss G. A., Yongjung. Educ.
Fingland, Miss M., Hoiryung. Educ.
Foote, Rev. W. R., & W., Yongjung. Evan.
Fraser, Rev. E. J. O., & W., Wonsan. Evan.
Grierson, Rev. R., M. D., & W., Songjin. Med. (A)
Jack, Rev. M., & W., Seoul. Educ.
Kirk, Miss J. H., Hamheung, Nurse. (A)
Mansfield, T. D., M. D., & W., Wonsan. (W. S.)
Martin, S. H., M. D., & W., Yongjung. Med.
McCully, Miss E. A., Wonsan. Evang.
McCully, Miss L. H., Wonsan. Evan.
McDonald, Rev. D. A., & W., Hoiryung. Evan. (A)
McDonald, Rev. D. W., & W., Hamheung.
McEachern, Miss E., Hamheung. Educ.
McKinnon, Miss M. J., Yongjung. Nurse.
McLellan, Miss E. A., Hoiryung. Evan.
McMillan, Miss K., M. D., Hamheung. Med.
McRae, Rev. D. M., & W., Hamheung. Evan.
Palethorpe, Miss E. M., Yongjung. Evan.
Proctor, Rev. S. J., & W., Songjin. Evan.
Robb, Rev. A. F., & W., Wonsan. Evan. (A)
Robb, Miss J. B., Hamheung. Evan. (A)
Rogers, Miss M. M., Songjin. Evan.
Ross, Rev. A. R., & W., Songjin. Evan.
Schofield, F. W., M. D., & W., Seoul. Med.
Scott, Rev. W., & W., Yongjung. Evan.
Thomas, Miss M. Wonsan. Evan.
Whitelaw, Miss J., Seoul. Nurse.
Young, Rev, L. L., Hamheung. Evan. (A)

English Church Mission

Arnold, Rev. E. H., Seoul.
Barbara, Lay-Sister, Suwon.
Bridle, Rev. G. A., Suwon.
Cecil, Sister, Seoul.
Chambers, Rev. C., Seoul. (A)
Constance Irene, Sister, Seoul. (A)
Cooper, Rev. A. C., Chonan. (W. S.)
Drake, Rev. H. J., Seoul.
Edith Helena, Sister, Seoul.
Grosjean, Miss V. C., Taiku.
Hewlett, Rev. G. E., Kanghwa.
Hodges, Rev. C. H. N., Kanghwa. (W. S.)
Hunt, Rev. C. Seoul.
Isabel, Sister. Seoul.

Laurence, Rev. G. Paikchun. (W. S.)
Laws, A. F., M. D., & W. Chinchun.
Nora, Sister. Suwon.
Rosalie, Sister. Seoul.
Simpson, Rev. J. B. Seoul. (W. S.)
Smith, Rev. S. T., Kanghwa. (W. S.)
Trollope, Rt. Rev. Bishop M. N., D. D. Seoul. (A)
Wilson, Rev. F. Paichun.

Korean Religious Book & Tract Society

Bonwick, Mr. G., & W., Seoul. Genl Secty.

Mission of the Methodist Episcopal Church

Amendt, Rev. C. C., & W., Kongju. Evan.
Anderson, A. G., M. D., & W., Wonju. Med.
Anderson, Miss N., Seoul. Nurse. (A)
Appenzeller, Miss A. R., Seoul. Educ.
Appenzeller, Rev. H. D., & W., Chemulpo. Evan.
Appenzeller, Miss M. E., Seoul, Educ.
Bair, Miss B. R., Haiju. Evan. (A)
Barlow Miss J., Haiju. Evan.
Battles, Miss D. M., Haiju. Nurse.
Becker, Rev. A. L., & W., Seoul. Educ. (A)
Beiler, Miss M., Seoul. Educ.
Billings, Rev. B. W., & W., Seoul. Educ.
Brownlee, Miss C., Seoul. Educ. (A)
Bunker, Rev. D. A., & W., Seoul. Evan.
Burdick, Rev. G. M., Yengbyen. Evan.
Cable, Rev. E. M., D. D., & W., Seoul. Lit.
Chaffin, Mrs. A., Seoul. Evan. (A)
Church, Miss M. E., Seoul. Educ.
Cutler, Miss M. M., M. D., Pyengyang. Med.
Deming, Rev. C. S., S. T. D., & W., Seoul. Educ. (A)
Dillingham, Miss G. L., Pyengyang. Educ.
Estey, Miss E. M., Yengbyen. Evan.
Follwell, E. D., M. D., & W., Pyengyang. Med. (A)
Frey, Miss L. E., Seoul. Educ. (A)
Grove, Rev. P. L., & W., Haiju. Evan. (A)
Haenig, Miss H. A., Seoul. Educ. (A)
Hall, Mrs. R. S., M. D., Seoul. Med, (A)
Harrington, Miss S. R., Seoul. Evan.
Haynes, Miss E. I., Pyengyang. Educ.
Hess, Miss M., Chemulpo. (A)
Hillman, Miss M. R., Chemulpo. Evan. (A)
Hulbert, Miss J. C., Seoul. Educ.
Marker, Miss J., Seoul. Evan.
Miller, Miss E., Chemulpo. Evan.
Miller, Miss L. A., Chemulpo, Evan.
Moore, Rev. J. Z., D. D., & W., Pyengyang, Evan.
Morris, Rev. C. D., & W., Wonju, Evan.
Noble, Rev. W. A., Ph. D., & W., Seoul, Evan.
Norton, Rev. A. H., M. D., & W., Haiju. Med.
Overman, Miss L. B., Chemulpo, Educ.
Pye, Miss O. F., Seoul. Educ.
Robbins, Miss H. P., Pyengyang, Evan.
Roberts, Miss E., Seoul. Nurse. (A)
Salmon, Miss B. C., Pyengyang. Evan.
Sharp, Mrs. R. A., Kongju. Evan.
Smith, Rev. F. H., & W., Seoul. Japanese.
Snavely, Miss G., Wonju. Evan.
Stewart, Mrs. M. S., M. D., Seoul. Med.

Swearer, Mrs. M., Kongju. Evan.
Taylor, Rev. C., & W., Kongju. Evan.
Trissel, Miss M. V., Pyengyang. Educ.
Tuttle, Miss O. M., Seoul. Educ.
Van Buskirk, Rev. J. D., M. D., & W., Seoul. Med.
Van Fleet, Miss E. M., Seoul. Educ.
Wachs, Rev. V. H., & W., Yengbyen. (A)
Walter, Miss A. J., Seoul, Educ.
Welch, Rev. Bishop H., D. D., L. L. D., & W., Seoul.
Williams, Rev. F. E. C., & W., Kongju. Educ.
Wood, Miss L., Seoul. Educ. (A)

Mission of the Methodist Episcopal Church, South

Anderson, Rev. E. W., M. D., & W., Seoul. Evan.
Anderson, Rev. L. P., & W., Songdo. Evan.
Brannan, Rev. L. C., & W., Wonsan, Evan.
Buie, Miss H., Wonsan. Educ.
Campbell, Mrs. J. P., Seoul. Med. (A)
Collyer, Rev. C. T., & W., Wonsan. (W. S.)
Cooper, Miss K., Wonsan. Evan.
Cram, Rev. W. G., & W., Songdo. (A)
Deal, Rev. C. H., & W., Songdo. Educ. (A)
Edwards, Miss L., Songdo. Evan.
Erwin, Miss C., Choonchun. (A)
Gerdine, Rev. J. L., & W., Seoul. Evan.
Graham, Miss A., Songdo. Evan. (A)
Gray, Miss E., Seoul. Educ.
Hankins, Miss I., Songdo. Educ.
Hardie, Miss E., Seoul. Evan. (A)
Hardie, Rev. R. A., M. D., & W., Seoul. Evan. (A)
Harris, Miss G., Songdo. Nurse. (A)
Hill, L. P., M. D., & W., Choonchun. Med.
Hitch, Rev. J. W., & W., Seoul. Evan.
Jackson, Miss C. U., Choonchun. Evan.
Lowder, Miss R., Songdo. Nurse.
Mingledorff, Rev. O. C., & W., Choonchun. Evan.
Myers, Miss M. D., Seoul. Evan. (A)
Nichols, Miss L. E., Songdo. Educ.
Noyes, Miss A. D., Wonsan. (A)
Oliver, Miss B., Choonchun. Evan.
Pearce, Miss A., Songdo. Evan. (A)
Randall, Miss P. G., Seoul. Evan.
Reid, W. T., M. D., & W., Songdo, Med.
Ross, J. B., M. D., & W., Wonsan, Med.
Smith, Miss B. A., Seoul. Educ.
Stokes, Rev. M. B., & W., Choonchun. Evan.
Taylor, Rev. J. O. J., & W., Choonchun. Evan.
Tinsley, Miss H., Seoul. Evan.
Tucker, Miss B., Seoul, Evan.
Turner, Rev. V. R., & W., Songdo. Evan, (A)
Vesey, Rev. F. G., & W., Seoul. Evan.
Wagner, Miss E., Songdo. Educ.
Wasson, Rev. A. W., & W., Songdo. Educ.
Weems, Rev. C. N., & W., Songdo. Evan.

Oriental Missionary Society

Heslop, Rev. W., & W., Seoul. Evan. (A)
Lassen, Mr. L., Seoul. Evan.
Thomas, Rev. J., & W., Seoul. Evan.
Woods, Mr. H., Seoul. Evan.

Mission of the Presbyterian Church of Australia

Alexander, Miss M. L., Tongyeng. Evan.
Allen, Rev. A. W., Chinju. Evan.
Campbell, Miss A. M., Chinju. Educ.
Clerke, Miss F. L., Chinju. Nurse.

Cunningham, Rev. F. W., & W., Chinju. Evan. (A)
Davies, Miss E. J., M. D., Chinju. Med.
Davies, Miss M. S., Fusanchin, Educ.
Ebery, Miss E. M., Kuchang. (A)
Engel, Rev. G., Fusanchin. Evan.
Hocking, Miss D., Fusacnhin, Evan.
Kelly, Rev. J. T., & W., Kuchang. (A)
Laing, Miss C. J., Chinju. (A)
Lyall, Rev. D. M., & W., Kyumasan. Evan.
Macrae, Rev. F. J. L., & W., Kyumasan. Evan. (A)
McCague, Miss J. E., Fusanchin. Evan.
McKenzie, Rev. J. N., & W., Fusanchin. Evan.
McLaren, Rev. C. I., & W., Chinju. Med. (W. S.)
McPhee, Miss I., Kyumasan. Educ.
Menzies, Miss B., Fusanchin. Evan.
Moore, Miss E. S., Tongyeng. Evan. (A)
Napier, Miss G., Kyumasan. Nurse.
Scholes, Miss N. R., Chinju. Educ. (A)
Scott, Miss S. M., Kyumasan. Evan.
Skinner, Miss A. G. M., Kyumasan. Educ.
Taylor, Rev. W., M. D., Tongyeng. Med.
Thomas, Rev. F. J., Kuchang. Evan.
Watson, Rev. R. D., & W., Tongyeng. Evan. (A)
Withers, Miss M., Kuchang. Educ.
Wright, Rev. A. C., Fusanchin. Evan. (A)

Mission of the Presbyterian Church, North

Adams, Rev. J. E., D. D., & W., Taiku. Educ. (A)
Anderson, Miss H. W., Pyengyang. Evan.
Anderson, Rev. W. J., Andong. Evan.
Avison, O. R., M. D., & W., Seoul. Med.
Baird, Rev. W. M., & W., Pyengyang. Lit.
Bekins, Miss E. B., Taiku. Nurse. (A)
Bergman, Miss G. O., Taiku. Evan.
Bernheisel, Rev. C. F., Pyengyang. Educ.
Best, Miss M., Pyengyang. Evan.
Bigger, J. D., M. D., & W., Kangkei. Med.
Blair, Rev. H. E., & W., Taiku. Evan.
Blair, Rev. W. N., & W., Pyengyang. Evan. (A)
Bruen, Rev. H. M., Taiku. Evan.
Butts, Miss A. M., Pyengyang. Evan.
Campbell, Rev. A., & W., Kangkei. Evan.
Campbell, Mr. E. L., & W., Syenchun.
Clark, Rev. C. A., D. D., & W., Seoul, Evan.
Coen, Rev. R. C., & W., Seoul. Evan.
Cook, Rev. W. T., & W., Mukden. Evan.
Covington, Miss H., Syenchun. Evan.
Crothers, Rev. J. Y., & W., Andong. Evan. (A)
Dean, Miss L., Seoul. Educ.
De Camp, Rev. A. F., & W., Seoul. Evan.
Doriss, Miss A. S., Pyengyang. Evan.
Edgerton, Miss F., Chungju. Evan.
Erdman, Rev. W. C., & W., Taiku. Evan.
Esteb, Miss K. M., Seoul. Nurse.
Few, Miss C. L., Kangkei. Evan. (A).
Fletcher, A. G., M. D., & W., Taiku. Med. (A)
Gale, Rev. J. S., D. D., & W., Seoul. Evan. (A)
Genso, Mr. J. F., & W., Seoul. Treas.
Gillis, Mr. A. W., & W., Pyengyang. Educ.
Grimes, Miss E. B., Taiku. Evan.
Hanson, Miss M. L., Andong. Evan.

Hartness, Miss M., Seoul. Evan.
Helstrom, Miss H., Syenchun. Evan.
Henderson, Rev. H. H., & W., Taiku. Evan.
Hill, Rev. H. J., & W., Seoul. Evan.
Hirst, J. W., M. D., & W., Seoul. Med.
Hoffman, Rev. C. S., & W., Kangkei. Evan. (A)
Holdcroft, Rev. J. G., & W., Pyengyang. Evan.
Hunt, Rev. W. B., & W., Chairyung. Evan.
Ingerson, Miss V. F., Syenchun. Nurse.
Kagin, Rev. Edwin & W., Chungju. Evan.
Kerr, Rev. W. C., & W., Chairyung. Evan.
Koons, Rev. E. W., & W., Seoul. Educ.
Lampe, Rev. H. W., D. D., & W., Syenchun. Evan.
Lewis, Miss M. L., Seoul. Educ. (A)
Logan, Mrs. J. V., Chungju. Evan.
Ludlow, A. I., M. D., & W., Seoul. Med.
McCune, Rev. G. S., & W., Syenchun. Educ.
McCune, Miss K., Chairyung, Evan.
McFarland, Rev. E. F., & W., Taiku. Evan.
McKee, Miss A. M., Chairyung. Evan.
McMurtrie, Mr. R., Pyengyang. Indus.
Miller, Rev. E. H., & W., Seoul. Educ.
Miller, Rev. F. S., & W., Chungju. Evan.
Moffett, Rev. S. A., D. D., & W., Pyengyang. Evan.
Mowry, Rev. E. M., & W., Pyengyang. Evan.
Owens, Mr. H. T., & W., Seoul. Secretary.
Phillips, Rev. C. L., & W., Pyengyung. Evan.
Pieters, Rev. A. A., & W., Chairyung. Evan.
Pollard, Miss H. E., Taiku. Educ. (A)
Rehrer, Miss J. M., Kangkei. Nurse.
Reiner, Miss E. M., Chungju. Nurse.
Reiner, Mr. R. O., & W., Pyengyang. Educ.
Rhodes, Rev. H. A., & W., Seoul. Educ.
Roberts, Rev. S. L., & W., Syenchun. Evan.
Ross, Rev. Cyril, Ph. D., & W., Syenchun. Evan.
Samuel, Miss J., Syenchun. Evan. (A)
Schifley, W. L., D. D. S., & W., Seoul. Medical.
Sharp, Rev. C. E., D. D., & W., Chairyung. Evan.
Sharrocks, A. M., M. D., & W., Syenchun. Med.
Shields, Miss E. L., Seoul. Nurse.
Smith, R. K., M. D., & W., Andong. Med.
Snook, Miss V. L., Pyengyang. Educ.
Soltau, Rev. T. S., & W., Mukden. Evan.
Stevens, Miss B. I., Syenchun. Educ.
Swallen, G. E., Pyengyang. Indus.
Swallen, Rev. W. L., D. D., & W., Pyengyang. Evan.
Switzer, Miss M., Taiku. Evan. (A)
Thomas, Mrs. J. C., Pyengyang. Educ.
Tipton, S. P., M. D., & W., Chungju. Med.
Toms, Rev. J. U. S., & W., Seoul. Evan.
Underwood, Mrs. H. G., M. D., Seoul, Evan.
Underwood, Mr. H. H., & W., Seoul. Educ.
Wambold, Miss K., Seoul. Evan.
Welbon, Rev. A. G., & W., Pyengyang. Evan. (A)
Whiting, Rev. H. C., M. D., Chairyung. Med.
Whittemore, Rev. N. C., & W., Syenchun. Evan.

Winn, Rev. G. H., & W., Taiku. Evan.
Winn, Rev. R. E., & W., Andong. Evan.

Mission of the Presbyterian Church, South

Austin, Miss L. Chunju. Evan. (A)
Bell, Rev. E., D. D., Kwangju. Evan. (A)
Biggar, Miss M. L., Soonchun. Evan. (A)
Buckland, Miss S., Chunjun. Educ.
Bull, Rev. W. F., & W., Kunsan. Evan.
Clark, Rev. W. M., & W., Chunju. Evan.
Coit, Rev. R. T., & W., Soonchun. Evan.
Colton, Miss S. A., Chunju. Educ.
Crane, Rev. J. C., Soonchun. Evan. (A)
Cumming, Rev. D. J., & W., Kwangju. Evan.
Dodson, Miss M. L., Kwangju. Evan. (A)
Dodson, Rev. S. K., Kwangju. Evan. (A)
Dupuy, Miss L., Kunsan. Educ. (A)
Dysart, Miss J., Kunsan. Evan.
Eversole, Rev. F. M., & W., Chunju. Educ.
Graham, Miss E. I., Kwangju. Evan.
Greer, Miss A. L., Soonchun. Nurse. (A)
Harrison, Rev. W. B., & W., Kunsan. Evan.
Kestler, Miss E. E., Chunju. Nurse. (A)
Knox, Rev. R., & W., Kwangju. Evan.
Lathrop, Miss L. O., Kunsan. Nurse.
Leadingham, R. S., M. D., & W., Mokpo. Med. (A)
Linton, Mr. W. A., Kunsan. Educ.
Martin, Miss J. A., Mokpo. Evan. (A)
Matthews, Miss E. B., Kwangju. Nurse.
McCallie, Rev. H. D., & W., Mokpo. Evan.
McCutchen, Rev. L. O., & W., Chunju. Evan.
McFarchern, Rev. J., Kunsan. Evan. (A)
McMurphy, Miss A., Mokpo. Evan. (A)
McQueen, Miss A., Kwangjun. Educ. (A)
Newland, Rev. L. T., & W., Kwangju. Evan. (A)
Nisbet, Rev. J. S., D. D., & W., Mokpo. Evan.
Owens, Mrs. G. W., M. D., Kwangju. Educ. (A)
Parker, Mr. W. P., & W., Pyengyang. Educ.
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Preston, Rev. J. F., & W., Soonchun. Evan. (A)
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Unattached

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Gittins, Miss A., Pyengyang.
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Hayes, Miss L. B., Syenchun.
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